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HE INDEPENDENT METHODIST WEEKLY

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Warren T. Powell

A Seven-Days-a-Week Church in Action
Visualized in Motion Picture

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The United Front in Religious Education

CLARIFYING A CONFUSED SITUATION

WARREN T. POWELL

In a recent conversation with a well-known religious leader the remark was made, "Don't you think religious education has failed?" The reply to this could be "No" or "Yes," depending upon what a person means by religious education in the church.

It is true that a certain conception of the religious education program has not succeeded. It is possibly just as well that it has "gone with the wind." Owing to certain unfortunate ideas about the separation of certain phases of religious education and religious education practises in the local church, we have misunderstanding and divisions over this question. Some discussions have been so acrimonious that the resulting situation might be described as a "house divided against itself." Such a condition is not simply unfortunate, it is a major catastrophe in the Protestant churches.

How can this controversy that implies a division be remedied? First, we should know what education means, and especially Christian education. Education in simple non-technical terms means bringing about changes that enrich knowledge and improve behavior in the life of the growing individual. These changes and growth occur in increasing wisdom, better attitudes, deeper appreciations, and better direction of emotions and behavior.

Christian education means that the church has a total program and equipment that eventuates in the development of Christian knowledge, attitudes, appreciations, and behavior, which go to make up a Christian character and Christian society.

Second, we should be clear about the objectives of religious education. The International Council of Religious Education, in the following statement, has given a comprehensive and basic affirmation of these desirable goals for Christian training and development:

> 1. Christian religious education seeks to foster in growing persons a consciousness of God as a reality in human experience, and a sense of personal relationship to Him.
>
> 2. Christian religious education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teaching of Jesus as will lead to experience of Him as Saviour and Lord, loyalty to Him and His cause, and manifest itself in daily life and conduct.
>
> 3. Christian religious education seeks to foster in growing persons a progressive and continuous development of Christlike character.
>
> 4. Christian religious education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a social order throughout the world, embodying the ideal of the fatherhood of God and the brotherhood of man.
>
> 5. Christian religious education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians—the church.
>
> 6. Christian religious education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation.
>
> 7. Christian religious education seeks to effect in growing persons the assimilation of the best religious experience of the race, preeminently that recorded in the Bible, as effective guidance to present experience.

Such a clear description of Christian objectives should help to focus our efforts upon a united front.

The achievement of these goals is the work of the entire church. Every activity that occurs in the church should be directed toward the accomplishment of some one or more of these objectives.

Third, this united front means that the pastor should be the one giving the directions and suggestions to all organizations, church services, Sunday school classes, young people's societies, missionary groups, and men's and women's clubs, to the end that in every church a Christlike society is in the process of development. With this conception, every agency and person is engaged with the pastor in bringing about changes that result in Christian individuals and a Christian order in each church.

It should not be forgotten that in possibly one per cent or less of the churches there may be a director of religious education and he or she, too, should be working under the direction of the pastor so that we have no unfortunate divisions. Like the pastor, the director of religious education will at times be leading worship services, teaching classes, and conducting young people's societies, but in all this work he should be supplementing the work of the pastor in bringing about the fundamental Christian educational objectives for which the church was created.

With such an ideal, I am sure that we can say that religious education has not failed, because in one sense the entire work of the church is training the never-ending series of new generations to carry on the teachings of Jesus. The Jewish faith continues from century to century not through the laws of inheritance, but because the synagogue has emphasized the educational processes. The Roman Catholic Church puts so much faith in religious education that it pays large sums to build and carry on elementary schools, high schools, colleges, and universities in which the religious training of the Catholic faith may be perpetuated from generation to generation. Likewise the Protestant church if it purposes to continue will have to depend upon religious educational practises for its perpetuity.

Certain implications in this conception of the religious education of the entire church, its officials, its laymen, its youth, and its organizations, should be noted.

1. Every pastor should realize that he is not only the pastor but also the director of the Christian educational program. Ninety-nine per cent. of our churches will have to depend upon the pastor to plan, direct, and supervise the ongoing religious educational objectives in all the agencies and organizations of a given church. The pastor is not simply a preacher, an executive, he is also the superintendent of the total religious education program of his church.

2. To prepare him for this tremendously engaging task a greater emphasis should be given to Christian education in our theological schools. This does not mean that it has been purposely neglected, because the theological school

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Lent and "Pilgrim's Progress"

AN OLD BOOK THAT STILL OFFERS FOOD FOR THE SOUL

JOHN N. FEASTER

ent is the season of the year when that much-abused d, mysticism, comes into its own. Ministers who ordi- ly feel bewildered and uncomfortable in the presence e great mystics turn at this period of the church year feed the soul of their congregation, and their own, n the classics of the devotional life. Such books, hema to many at other times, have a strange power of eal during Lent when man is most tender toward gs of the spirit. Is it because these books respond to ood better than they generate it? Or is it due to hectic desultory reading that is content to let the enduring ks wait one's pleasure while one keeps tryst with the d books of the moment? The timeless and the timely at Lent, and then one finds it not difficult at all to l John Woolman and Brother Lawrence.

o those who find the mystics hard plowing, one might bly suggest the reading of "Pilgrim's Progress." ugh told in a fanciful manner, the story keeps its feet hard English ground. One meets in it, not angels and e angels, but Worldly Wise Man and Evangelist, and speak in such a way that he who runs may read. d if one is disturbed by Bunyan's masterful report- and charming style, there are several excellent rewrit- of "Pilgrim's Progress" in modern speech. These are to be taken lightly, for many a person who has never n able to read far in the original might treasure the k if he had read it first in modern speech. Such books particularly valuable for young people.)

Pilgrim's Progress" is, like Jesus' parables, a good y, and many of the finest spiritual insights slip in and e one unawares. The characters, incidents, details, and kground are so real one feels let down to discover it only a dream. But it is this very blending of the real the fanciful that gives the mysticism of Bunyan its eal. Here was no saint who dwelt in the heaven of vens and ignored the mundane surroundings and ssing responsibilities and tasks. Alexander Whyte kes this crystal clear in his glorious passage that lays est all invidious and cheap criticisms of Christian's leav- his family in the City of Destruction while he strides forth to the Celestial City: "John Bunyan's pilgrim, . . . all the time he was a pilgrim, was the most faithful, affectionate, and solicitous husband in all the country round about, and the tenderest, the most watchful, and the wisest of fathers. This pilgrim stayed all the more at home that he went so far away from home; he accomplished his whole wonderful pilgrimage beside his own forge and at his own fireside; and he entered the Celestial City amid the trumpets and bells and harps and psalms, while all the time sleeping in his own humble bed."

We ministers owe it to our congregations to familiarize them with "Pilgrim's Progress." The book is a vital part of our religious heritage, and to neglect it adds to our religious illiteracy and impoverishment of soul. The teaching of it is no chore, for the average man quickly responds. Mark Twain was high-handed in his criticism of art and letters, but admits reading considerable in Christian's pilgrimage, finding it "interesting but tough." Theodore Roosevelt delighted in it. And many a lesser luminary clings to his "Pilgrim's Progress" as his second bible. At the time of the tercentenary of John Bunyan's birth, one person, disturbed by the poor attendances at the celebrations, feared that an auto-minded age was not interested in Christian's arduous walking tour. Though we might make strides in transportation, Bunyan's Slough of Despond still baffles engineers; and the corruption of Vanity Fair still goes on unpurged, and is a menace, whether one approaches the town on foot or at seventy miles an hour. The words Froude wrote during the last century might have been composed this morning: "We live in days of prayers and enlightenment; nature on a hundred sides has unlocked her storehouses of knowledge. But she has furnished no 'open-sesame' to bid the mountain gate fly wide which leads to conquered self. There is still no passage there for 'body and soul and sin.'" As long as there are Cities of Destruction and burdened souls, so long will "Pilgrim's Progress" have a fresh appeal.

What a homiletical mine is "Pilgrim's Progress"! Its trumpet notes are those for which man is straining his

ears: hope, courage, faithfulness, endurance. Its text might well be the words from the book of Revelation (2:10): "Do not be afraid of what you are going to suffer. . . . Prove faithful even unto death, and I will give you the crown of life." Is it any wonder that an English parson writes that he turns increasingly for help to this book? What congregation would not be grateful to hear about Mr. Fearing, who had a remarkably easy time in the experience he feared the most! Who would not be helped to think of the church in terms of House Beautiful! What arrogant denominationalist is not humbled by the thought of the pilgrims arriving at the same city, though by different approaches and after different experiences! Who can escape the inspiration of the struggle with Apollyon, or the warning of the Enchanted Ground episode, or the comfort of Bunyan's description of old age, Beulah Land!

We ministers do "Pilgrim's Progress" a grave injustice if we regard it only as material for our sermon files. Here is food for the soul. How this book cuts through our pretensions of knowledge and learning! Professor Lowes has written: ". . . save for Shakespeare and possibly Milton, the seventeenth-century book most widely read, and through two hundred and fifty years most universally familiar, was written by an unlearned Puritan preacher, once a tinker, as a dream dreamt in the Bedford gaol." The remembrance of fate's ways with John Bunyan is a sobering thought for us all. The sermons on which he wrought so hard are forgotten, but what he wrote when he put aside his "more serious and important word," as he honestly states it, has the essence of immortality:

> I only thought to make
> I know not what: nor did I undertake
> Thereby to please my neighbor; no, not I:
> I did it my own self to gratify.

Who of us would not be made glad if our congregation left the meeting house muttering to themselves Christian's sentiments after leaving the house of the Interpreter:

> Here have I seen things rare and profitable;
> Things pleasant, dreadful, things to make me stable
> In what I have begun to take in hand;
> Then let me think on them and understand
> Wherefore they showed me were; and let me be
> Thankful, O good Interpreter, to thee.

And to us all, this book makes a winsome appeal, illuminating our pilgrim's way with its homely truths, encouraging with its spiritual insights, and plummeting "those depths where life rests secure."

A HIDEOUS DREAM

"Nightmare . . . hideous dream . . . four alarms and three raids . . . night in the garage . . . deafening detonation . . . great pillars of smoke . . . poor folks lost their homes . . . bleeding with anguish and agony . . . gas masks . . . raids on Christmas Day . . ."

Such are some of the phrases from a recent letter received by Mrs. Raymond J. Wade, temporarily at Elkhart, Ind., from the wife of one of the outstanding Methodist pastors in Finland. The pastor is the minister of one of the important Swedish-language churches of Finland. He and his wife have three children, one of whom has been attending a Finnish university and hopes to become a Methodist clergyman. This family remains in the war-ridden section of Finland, and serves a wide Methodist constituency. Through this pastor and his church, some of the funds recently given by ZIONS HERALD readers and other American Methodists, through the Board of Foreign Missions, 150 Fifth Avenue, New York City, are being dis tributed to the needy of the membership and constituency Continued assistance is urgently needed.

The letter says in part:

"This nightmare is past all description. It seems s unreal; so like a hideous dream. We are still alive, bu every night we go to bed and every morning we get u thinking it may be our last. For over a week most of ou time has been spent in a garage (air-shelter). Today, whe the second air warning came, we decided to go to a cella under the stone house here in our own yard. There i only one entrance, but it is warmer than the other. Thi morning when we spent two hours in the garage I felt tha it might after all be dangerous with all of those cars an some of the lorries with petrol in them. More and mor people have begun seeking refuge in the garage—toda about 400—and if anything happened, there might be panic.

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Everyday Living

THE FINAL TEST

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JOSEPH FORT NEWTON

J. B. Priestley, the English novelist, visited America an wrote a book about us, as Englishmen have a habit o doing. He called it "Midnight on the Desert," and it i unique.

To him the Grand Canyon of Colorado is the thing o supreme, superb beauty in our country. It fascinates hin haunts him, with its splendor piled upon splendor beyon words.

Never had he seen such an unearthly vision on earth— forests hanging in the mists, temples crumbling in th sunlight, rosy peaks, green chasms, cloud shadows lik strains of music.

"It is not a show-place," he says, "not a beauty spot, bu a revelation. It is all Beethoven's nine symphonies in ston and magic light. It is a sort of landscape Day of Judgmen

"If I were an American, I should make my remem brance of it the final test of men, art, and politics. I shoul constantly ask myself: Is this good enough to exist in th same country as the Canyon?"

Every officer of the Government, he goes on, ought t remind himself, with triumphant pride, that he is on th staff of the Grand Canyon. No citizen ought ever to fo get it.

To put it more plainly, our words, our acts, our policie our votes, ought to have some quality of greatness— only to match the majesty and magnificence of that wor of Divine Art.

How can man be mean, measly, miserly, playing peanu politics with petty policies in the presence of such wonder? It ought to put nobility into our minds and mag nanimity into our hearts.

It may seem fanciful, if not fantastic at first. But not s since our one hope is that the life of man will some da be as beautiful as the world in which his life-drama is se

Just so, great souls like Washington and Lincoln len luster to our little lives. It ought to be impossible for me to be small in a land where such souls lived and labored!

BY THE WAY—
Comments on the Passing Pageant

★

Halford E. Luccock

'wo Hot Water Faucets

Colonel T. E. Lawrence, the British leader of the Arabs ı the first World War (we shall have to get used to call-ıg it that now), had two Arab chiefs brought to London ter the war. They were entertained with every mark of onor, installed in luxurious rooms at a fine hotel. When ıe time for their return to Arabia came, Colonel Law-ence asked them what they would like to take back ome with them, saying that he would be happy to get it or them if he possibly could.

They considered for a long time what they would like ıost. Then they returned with this request: "We would ke to have two hot water faucets to take home with us. : would be a great thing in Arabia to turn them on and et hot water at any time."

We may smile at that, but the story suggests many ıings that are worth more than a smile. It is a story well vorth pondering as a Lenten exercise. For many people ıake the same mistake about the spiritual life that these ırabian sheiks made about the hot water faucets in a Lon-on hotel. A hot water faucet is not something you can arry about in your pocket and turn on at will. It has no tility at all unless there is behind it a large and costly sys-em of pipes which bring to the point of need and use an nfailing reservoir and, ultimately, some commerce with ıe sky in the form of rain.

A vital faith in God, likewise, is not something that we an automatically turn on at will, when it suits our con-enience or need. It is the product of relationship with nfailing reservoirs of spiritual life. There is nothing more utile than to regard faith as something that can be impro-ised by saying, "Go to, now. I will summon a strong aith to help me over this tough spot." That is too much ke the Arabs' dream of turning on the faucet in the midst f a desert. It is only as our lives are kept in unblocked elationship to eternal springs that the resources for vic-orious living can be brought into play at the time of need.

Lent, with its reminders of the continual need of turn-ıg the secret places of the heart to God as a sensitive hotographic plate is exposed to the light of the sun, is aluable, not as a special "stunt" for six weeks, but as a ontinual life program.

Guide to Darkness

The "darkness" in the foregoing title refers to the Meth-dist Discipline. It may be grounds for heresy trial to call ıe Discipline an abode of darkness. Well, as Brother 'atrick Henry observed, if that be treason, make the most f it. Many a person, however, will bear witness that ften trying to find what bit of concrete information one : looking for in the Discipline is like undertaking a tour f Mammoth Cave without the aid of a guide, a light, or rope. Mr. Edwin P. Bliss of Malden, Massachusetts, has dded to his many services to the Methodist Church in reparing and publishing "A Layman's Analysis of the Methodist Discipline." Now one can locate something ı the Discipline in a hurry and find the meat of the matter expressed in English. He can say, "Lead, kindly light" amid the encircling gloom of Section 299, Paragraph 17, and, lo, there is light.

"Beware the Ides of March!"

These words take us back to our high-school English and our first reading of Shakespeare's "Julius Cæsar." We can all remember the tone of doom in the warning croak of the soothsayer telling Cæsar to watch out for the 15th of March. The "Ides of March" is still a day of doom. It is the deadline for the return of the Federal Income Tax blanks, accompanied by a check or money order or cash. It is a day that is most fittingly observed not only by obedient payment but by some intense meditation. "Where does the money go to?" is a fruitful theme for thought, especially in these days when the "whoop-it-up-for-war-boys" are beginning to whoop in considerably greater volume. It is well to remember that 59 cents of every dollar we pay in federal taxes is spent by the United States for past wars and preparation for future wars.

In the World War it cost $33,700 to kill one man.

Every year we are spending a quarter of a billion dollars for pensions to over half a million people. Your grandchildren will still be paying for the last war.

The World War of 1917-'18 has already cost the United States fifty billion dollars. President Coolidge estimated that it will yet cost fifty billion more.

Do we want to add a few more years of it at thirty billion dollars a year?

These are appropriate meditations as we come to the Ides of March.

Aids to the Life of the Spirit

For Lenten reading, there are two little books published recently which have proved to be arresting and quickening in their bringing of old central Christian truth to our immediate present. One is "These Shared His Passion," by Edwin McNeill Poteat (Harpers). The other is "The Modern Man and the Cross," by John C. Schroeder (Scribners). Dr. Poteat's book is made up of studies of some main figures in the last days of Jesus' life, each study being in two parts—a dramatic portrayal of the gospel event, and a setting down of that event and its implications with our common streets and life. Dr. Schroeder's book centers on the cross as it comes to the conventionally "good" man. With a wealth of fresh, moving illustration from contemporary life, it closes up the usual distance between Market Street and "A Green Hill Far Away." A Scotchman has said that a sermon ought either to start at Jerusalem and arrive at Aberdeen, or start at Aberdeen and arrive at Jerusaelm. It might be said that Dr. Poteat's book begins at Jerusalem and comes to Boston and San Francisco and points between, while Dr. Schroeder makes the same journey in the reverse direction.

In and—Out—

"Christianity does two things for a man: it takes him *out* of the world, and it puts him *into* the world."

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L. O. HARTMAN, Editor and Manager

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Nurturing the Inner Life

The decline of personal religion as our fathers knew and practised it is often lamented. Of the fact of a wide-spread carelessness in this regard there can be no doubt. But the difficulty goes further. Some people harbor honest fears respecting much that is commonly associated with prayer. And many more are conscious of a profound ignorance of prayer methods. It is primarily for this reason that Dr. George S. Stewart's little volume, "The Lower Levels of Prayer,"* is of very genuine value for our day. The phrasing of the title itself does not seem at first glance altogether fitting. But the author explains its wording by reminding us that, while there are "higher levels of prayer" than he speaks of, he is here particularly concerned with "simple ways of prayer, open to folk of no special spiritual endowment, and which bring life to real communion with God."

Dr. Stewart addresses his pages "to those who find prayer *in its continuance* a difficult thing and are not satisfied with the place it has in life." He therefore does not try to deal with its philosophy, "but with the practical difficulties of keeping interest fresh, of finding deliverance from distraction, of bringing vitality into what is at times a burdensome devotional exercise." The range of topics included within these boundaries is amazing. Among the fifteen chapters composing the book, one finds these themes: "On Setting Oneself to Pray," "Ejaculation, Vision, and Benediction," "Drudgery and Discipline," "Using and Making Books of Prayer," "Cells of Prayer," "Some Aspects of God's Response to Prayer," and "Divine Guidance."

The keynote of these nearly two hundred pages is reality. No doubt the author' experiences as missionary in South Africa, as professor of church history and pastoral theology in the Scottish Congregational College, Edinburgh, and as pastor for a score of years, have enriched his understanding beyond that of many men. At all events, his discussion of prayer gives evidence not alone of his own practise of it but also of a knowledge of the ways in which it has been useful to seeking hearts through the centuries, and of the means whereby it can become a valuable ally of earnest men and women today.

Fundamental to the thought underlying all Dr. Stewart's suggestions is his conviction "that *God is a seeking God,* whose love watches for any movement of man's spirit towards Him and responds to that." This outlook renders the devotional life a function far larger than any program of mere self-enrichment. Rather it becomes a mark of that person who is striving to "gear in" with the world-wide action of a loving God.

Every Christian will be deeply inspired by reading "The Lower Levels of Prayer." For the parish minister it stands as a veritable treasure-house of counsel and suggestion as he leads his people in the ways of a practical mysticism.

*THE LOWER LEVELS OF PRAYER. By George S. Stewart, D. D. Cokesbury Press: Nashville, Tenn. Price, $1.50.

National Income Increase

An increase of 7 per cent. in national income for 1939 over 1938 was reported on Thursday of last week in the "Survey of Current Business" of the Department of Commerce in Washington. The net value of goods and services last year was estimated at $68,500,000,000, which represents a gain of $4,500,000,000 over the previous year. "As average prices and living costs were approximately the same in both 1938 and 1939 the increase in national income in the latter year indicates quite accurately the gain in 'real' income," said the survey. Continuing, the report states:

> The dollar total of income produced in 1939 compares with the 1929 figure of $82,700,000,000 and the 1937 total of $71,900,000,000. What this means in terms of "real" income, *i.e.* actual goods and services, is complicated by the shifts in types of income produced and the radically altered price structure. However, evidence of a generally related nature indicates on a rough approximation that "real" income, or the dollar total adjusted for price changes, was about the same for all three years.
>
> The $14,000,000,000 difference between the 1929 and 1939 income totals was accompanied by differences of 19 per cent. in wholesale prices and 15 per cent. in the cost of living. While neither of these price series is adequate for correcting the dollar figures for price changes, they indicate that the quantity of goods and services produced in 1939 was very nearly the same as that of 1929, despite the large variance in the dollar figures. In comparing income at both ends of the decade it is necessary to keep in mind the 8 per cent. gain in population in 1939, which means that "real" income per capita was smaller in 1939 than in 1929.

Business trends in 1939, according to the survey, were dominated by the movement toward recovery and the prosecution of the European war.

TWO GREAT LAYMEN

When in modern church life we hear the expression "a great layman," what is the accompanying "picture in our minds"? We think of a churchman of wealth, of keen business acumen, of high position, of superior practical intelligence, of forcefulness, of ability to bend other men to his personal will. Not often do we think of "a great layman" primarily as a person of deep and attractive piety, of comprehensive knowledge of the Word of God, of unfailing kindliness, of wide-spread spiritual influence. And yet how can any layman—or minister, for that matter—be truly great unless he has come to know God intimately, to walk with Him daily, and to seek constantly to do His will? Practical ability, efficiency, drive—these qualities are needed, of course, in order to forward the cause of Christ in this human world. But spirit comes first. The layman who loves God with all his heart and mind and soul will love his neighbor as himself and will prove a power in both the spiritual and the temporal affairs of the church.

This story of two great laymen goes back over the stretch of more than six long centuries. One of these laymen, who in his humility concealed his identity, was known only as "The Great Friend of God of the Oberland," and the other was the first one's close companion, Rulman Merswin. The Friend of God was the only son of a rich merchant in a large city. In his early years this great mystic led a worldly life until one day, shortly before the celebration of his betrothal, he experienced in the presence of the cross a sudden change of mind. It was the beginning of his spiritual pilgrimage. Tradition says that Rulman Merswin's secret friend once listened to five sermons from the lips of the great Tauler and then asked him to preach concerning the way to attain the highest perfection in life. Acceding to the request, Master Tauler preached three sermons on the subject, which the layman wrote down for use in his meditations. Presently the Friend of God sought out the Great Master and convinced him that in his preaching he was too much bound to the letter of the Scriptures. Tauler agreed, submitted himself to the layman's instruction, and after two years began to preach with new power.

Some time between 1365 and 1374, the Great Friend of God retired with a group of companions into a high mountain, the location of the retreat being divulged only to Rulman Merswin. In the course of the years the anonymous mystic became known, not personally so much as by reputation because of his powerful influence for good, throughout Hungary, Bohemia, and Italy as well as Germany. In his following were not only multitudes of Christians but many Jews and even heathen, for this layman of the far-off years was filled with the love and understanding of Christ.

Rulman Merswin was himself a renowned and wealthy merchant before his conversion, but he had a great spiritual experience that transformed his life. He renounced the world in order to devote his wealth, his time, and his energy to the work of God. The middle of the fourteenth century was like this present time in that Europe was under a dreadful scourge, not of war, but of that "terror of nature" called the "Black Death" which was sweeping through the Rhine valley, laying low uncounted thousands. The ravages of the loathsome disease served to show man his frailty and his need of a higher power to strengthen him in his hour of desperate weakness. In the midst of it all, Merswin warned the people of the wrath of the Almighty and pointed them to the "Lamb of God, which taketh away the sins of the world."

This great layman rebuilt a monastery and a church on the island of Grunenworth, Strassburg, and set up a retreat for both the clergy and the laity. Out of the distant past came admonitions strikingly applicable to our time from "The Book of Five Men," written, it is said, by the Unknown Friend of God upon the request of the brothers in Merswin's Grunenworth retreat. The brothers are exhorted to live temperately in all things, and to thank God for protecting them in critical days. "Whoever among you is not thankful has not the love of God in him," says the "secret friend."

Rulman Merswin, during the two years immediately preceding his death, devoted himself to writing. After his death his followers found the story of his conversion hidden away in a small chest with a silver seal. Best known of all his writings is "The Book of Nine Rocks." Rufus Jones describes it as "one of the greatest mystical apocalypses of the Middle Ages, and it may, I think, be called the greatest literary creation of the Friends of God." The volume has in it a strong reminder of Dante as the author describes the growth of a Friend of God from strength to strength through the "school of the Holy Spirit." What a contribution for all time came from this fourteenth-century layman who forsook all and followed Christ! We quote the excellent summary of the vision of the Nine Rocks from Anna Groh Seesholtz's "Friends of God":

> At the base of the whole mountain is the valley over which a net is spread. Men seem to be trying to get out from under and up to the level of the first rock.
>
> On the first rock are those who have the color of health; they have confessed their sins. Some keep falling back. Sometimes one person drags two or three along back.
>
> On the second rock are those who have resolved to give

up their own wills and to submit to an illuminated Friend of God who will guide them.

On the third rock are some who will fall back at once. Others who remain set up for themselves severe exercises in order to escape hell and attain heaven. On this rock the supreme temptation is stated. It is self-sufficiency.

On the fourth rock are those who mortify the flesh with the sole purpose of pleasing and glorifying God; but unfortunately they are still self-willed.

On the fifth rock are those who have really sacrificed their own will but have not attained to the final death of self-will.

On the sixth rock are those who have given their will entirely to God and to His friends and are stedfast; but these need recognition, either from God or from other persons.

On the seventh rock are those completely obedient to God in all things and whatever He wills.

On the eighth rock are those who are really free from all desires of their own; they have good things as if they did not have them.

On the ninth rock, there is plenty of room but not many persons. But because of these few God allows Christendom to endure.

"Plenty of room but not many persons"! How we do need today, as the world needed yesterday and in all the preceding days, great laymen of the devotion and insight of Rulman Merswin and his secret friend!

Saturated with Scripture

There is hope and inspiration in the article "Groping Laymen—Grapplng Laymen?" which appears on page 202 of this issue of the HERALD. The contribution comes from Edgar T. Welch, a highly esteemed layman of The Methodist Church whose good works square admirably with his preachments. His discussion is saturated with Scripture, not in proof-text fashion, but in penetrating illumination of his points. To have a Christian layman prize the Bible above Dun & Bradstreet and the popular volumes that ring the changes one way or another on "How to succeed" or "How to win" is indeed as refreshing as a spring of water in a dry and thirsty land. Mr. Welch puts first things first and believes with all his soul that the key to any real and lasting success in life is spiritual. We hope that all our readers, especially the laymen, will read the article at least three times and think about it thereafter for at least three hours.

To Be Pitied

A plea for a calm understanding of abnormal personalities like Adolf Hitler rather than the cultivation of hatred for them was voiced by Dr. Samuel W. Hartwell, psychologist, of Worcester, in his presidential address on Friday of last week before the American Orthopsychiatric Association, which was meeting in Boston. "There are many Hitlers in this world, many in this country," said Dr. Hartwell. "You will not help your son by teaching him to hate or fear a Hitler. You must teach that these abnormal ones must be pitied as unfortunates and understood as pathological individuals. The world must begin to understand those who would violently overthrow what mankind has gained." Too many psychiatrists can diagnose Hitler as a diseased mentality, Dr. Hartwell said, "but too few are thinking about ways to recognize early and prevent the development of Hitler-like personalities in our own country, or prevent the development of great groups of frustrated, deprived, or aggressive personalities who will follow a Hitler." He urged the psychiatrists to be more active and more vocal in advising the public of the importance of the mentality of public officials and leaders. Such educational activity, he declared, is important, "in order that the thinking public shall consider the office-seeker's basic personality and life experience before electing him."

New Dalai Lama

Ascending the golden throne of Tibet at Lhasa on Washington's Birthday, six-year-old Ling-Ergh La-Mu-Tan-chu began his reign as the 14th dalai lama. News of the enthronement reached New Delhi, India, by short-wave transmission from a British mission in the Tibetan capital and was immediately sent out over the wires of the Associated Press to the outside world. The six-year-old ruler is now lord spiritual and temporal of all Tibet, the world's only theocracy—vicegerent of Gautama Buddha on earth and god-king of a country nearly three times the size of California, a land in which one out of every five men belongs to the ruling class of priests. Supposedly this divine child —from a peasant family in Kokonor province of China—was born the exact moment the old dalai lama died, on December 17, 1933. The 13th dalai lama, according to Tibetan belief, was "reborn" in two Tibetan boy babies, also, and the three should have drawn lots for the throne. This, however, was eliminated by machinations of China's government, and the Tibetan boys became "living Buddhas" in consolation. By enthronement of little Ling-Ergh, China hopes to strengthen its vague suzerainty over Tibet.

Will Omit Bermuda

Hereafter east-bound clipper planes of Pan-American Airways will skip Bermuda, which has been one of their refueling stops since last October. The decision was reached after nearly six weeks of wrangling between the governments of the United States and Great Britain over the seizure by the British censor in Bermuda on January 18 of a consignment of United States mail. Contending that her contraband control would be incomplete if Germany were allowed to bring in money, securities, and jewels under postal covers, Great Britain justified her action. Last week fuel was added to the flames of controversy when a witness asserted that Captain Charles A. Lorber surrendered the mail only after a group of British marines, with bayonets fixed to their rifles, came on board. This version was immediately denied as "utter nonsense" by the chief censor at Hamilton, Bermuda. The Marquess of Lothian, British ambassador to Washington, likewise denied the report of armed intervention, and the American State Department declared that there had been no mention of force in its official reports from Bermuda. Nevertheless, hereafter American clippers will fly direct to the Azores, saving five hours on the run.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

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William G. Chanter

The story of Joseph ought to have a special significance r our day; for Joseph was a dictator, one of those people whom the king of a great country turns in time of ouble and crisis, to whom he gives over the supreme ower in order that the genius and ability of the dictator ay save the nation. Thus did Victor Emmanuel turn to Iussolini, thus did Von Hindenburg turn to Hitler, and us did the Pharaoh turn to Joseph. What kind of dictor is approved of in the Bible?

Well, the first thing you notice as you read this story f Joseph is that he was really chosen by God. The modern ictators claim that they are men of destiny, but it is to e noted that these gentlemen went out after their igh places with a vigor and initiative that does not ook very much like waiting upon the Lord. It is further be noted that they use the capital I more often than they ppeal to the divine sanction. Their careers can be escribed as examples of ambitious and effective scheming least as plausibly as by ascribing their rise to the favor f God. Now, Joseph is shown as rising to power without ny self-seeking on his own part. He impresses Pharaoh, efore whom he appears through no demand of his own, s possessed of unusual ability, as even having something f inspiration about him. He has not organized a swarm f brawny and vociferous followers, clothed them in shirts f one color or another, and got them to proclaim with ongue and fist the unique ability of their leader to solve e nation's problems. He has simply and courageously inded his own business, refusing to be daunted by the epeated misfortunes that came to him, until his hour last comes and he meets it in the same spirit and with e same resolute ability with which he has met lesser sks and less fortunate hours.

Plato says somewhere that no one should ever hold reat power who does not fear or at least distrust it—no ne should have high office save those who did not desire . Perhaps this is something like the Biblical idea of the ood dictator. But Joseph did not have to be forced into fice, and here, it may be, the Bible is a bit wiser than the reat Greek. For Plato thought of his philosopher kings as eing in the undisturbed pursuit of their studies the great ood in life, so that the prospect of concerning themselves ith the affairs of government was repulsive to them since meant the intermission of their high speculation. Joseph called by God, but he does not answer the call reluctntly. No, he sees in the task which God through the haraoh has laid upon him a splendid opportunity for real ccess in life. Had Joseph been a philosopher he would ave outraged Plato by saying that there were things that ere greater than the life of speculation. But here we must k ourselves what Joseph meant by that, what he meant great success.

Our modern dictators seem to mean power. The great ation is the nation that can do as it pleases, that owns no aster, obeys no laws save those of its own making, and eys them only so long as it sees fit, until it chooses to ake other laws. To that power the human individual ust dedicate himself, since he finds the true meaning of his life in such a complete sacrifice of his all to the power of his country, and in such a sacrifice only. In practise this means a dedication of himself to the service of the dictator, since the dictator personifies the country.

Joseph meant by success the rescue of the people of Egypt from starvation. He tells his brothers that their cruelty has, through the grace and favor of God, worked to a good end, a great end. He has been used of God to save the race of Abraham. It is true that his destiny has brought to him "glory in Egypt," but it is not this glory which is the central thing—it is the grand service to the Egyptian people and to his own family which seems to Joseph to make up the essential element in his success.

When human beings talk grandly about being commissioned from God, it is always necessary to inquire whether there is any real distinction between their own ambitions and what they call the divine purpose. After all, there are a great many gods that are made in the image of the people who worship them. Even when we ourselves profess to be doing the will of God, we need to examine ourselves whether we indeed be in the faith that we profess or whether we are not deifying our own pet desires. These modern dictators and other men of power always profess to be seeking righteousness and peace, the righteousness and peace of God. Only they use such strange methods, and they define righteousness and peace in such strange ways. Would it not be well to seek a meaning for the will of God, for His righteousness, His peace, which could not be easily resolved into a rather rhetorically phrased expression of personal or national ambition?

Whatever else you can say about Joseph, it must be agreed that his religion lifted him above selfishness. It always did, whether it was as a slave in Potiphar's house, or as a prisoner, or as dictator of Egypt. Here perhaps is a touchstone by which can be tested these loud protestations which dictators and others are so fond of making. If there is a real God concerned in the matter, He will not be concerned with the aggrandizement of any individual or any nation simply for the sake of that aggrandizement. Power for the sake of power, national might for the sake of national might, may please men, but we can't think of any God worth worshiping who would inspire men to follow a goal like that. It is not necessary to look higher than the evil imagination of men's hearts for this ideal of the modern dictators.

We turn away from our Bibles and back to our newspapers with a strange sense of turning from a world of solid and enduring reality to a world of shadows, from a world of rugged sanity to a mad confusion of disordered strife. Surely there is in the great Book the true wisdom, the wisdom that begins in the fear of God and flowers in the noble vision of Joseph, a vision of power used as a means and not foolishly taken for an end. Not until men learn that wisdom will they be able to live truly human lives without hate and fear and the insecurity that forbids sane planning or enduring achievement. Meanwhile there is for us the great task of taking the Bible seriously, that we may interpret its wisdom to the world that needs it.

Groping Laymen---or Grappling Laymen?

THOUGHTS SUGGESTED BY A RECENT EDITORIAL IN "ZIONS HERALD"

EDGAR T. WELCH

The editorial in the January 17 ZIONS HERALD, "Groping Laymen," speaks with sympathetic understanding. But after reading it the question that came to my mind was, "Groping Laymen—or Grappling Laymen?"

In Isaiah 59:10 we read: "We grope, like a blind man along the wall, we feel our way, like sightless men; at noon we stumble, as in twilight, we live in darkness like the dead" (Moffatt). It makes a big difference whether the darkness is within or just temporarily without.

The editorial says: "There are many other indications in various parts of the country of the hunger of laymen for genuine religion and for an opportunity to help intelligently in giving it new scope and power." Such claim the promise, "Blessed are they that hunger and thirst after righteousness: for they shall be filled."

While some thoughts provoked by the editorial were running through my mind, I happened to see the headline of the advertisement of a famous hotel located at the popular seaside resort where the Methodist General Conference will convene. It read, "Tell Your Troubles to a Sea Gull." Of course, there is a bit of humor here. I insist this is not sound advice for a groping layman, for a preacher who finds himself "at sea," or for a dead-locked standing committee.

For personal application let us read Isaiah 59: 1, 2.

The "tired business man" is popularly justified in seeking relaxation in amusements that are more or less questionable. There is challenge to Christian business men in the work and outreach of the church that will give a new zest to life. O that men might pray, "Forgive our childish insistence on instant satisfaction; make us manly enough to choose growth rather than soothing"!

Leadership in the church of Christ calls for the sort of enthusiasm and ability that is required to carry on a successful luncheon club, conduct a hospital drive, or promote a community betterment program—together with an undestanding of the spiritual implications and a recognition of the divine element.

It seems to me that the Board of Lay Activities in the new Methodist Church, tied in as it is with the official board of the local church, gives larger opportunity to Methodist men to develop initiative and leadership. The women, with their Woman's Division of Christian Service, ought to be willing to give us that chance.

Quoting from the editorial: "Laymen for the most part are busy men. . . . They hardly have time to read their Bibles." That is a good place to pause, and then start all over again.

St. Paul exhorts: "Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, . . . and, having done all, to stand. . . . and take [with other equipment] . . . the sword of the Spirit, which is the word of God."

In the conquest of Canaan, Moses, directing the attack on one part of the land, said, "Begin to possess it, and contend with him in battle." Unless we employ native ability, plus business training, plus forthrightness, plus spiritual insight, we cannot succeed against the strongholds that lie ahead of us.

"The mind grappling with great aims—grows," observes Bryant. And then there is that oft-quoted thought of Browning, "A man's reach should exceed his grasp, or what's a heaven for?"

Groping Samson was made sport of by his enemies. In the end he grappled—but that was too late.

Jacob had proved himself a shrewd business man and he had prospered. The call came to go back to the land of his fathers, and of his inheritance. As he neared the old home he became aware that his brother Esau had an unsettled score and was preparing to collect. Jacob was ready to make a liberal peace-offering to his twin brother, but there was an inner score that needed settling, and he was groping in fear, even in the bright Syrian sun.

Night came on; he sent his family, goods, and herds on ahead. "And Jacob was left alone; and there wrestled a man with him until the breaking of the day. . . . And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed."

Groping Laymen? Yes. But we can be made into Grappling Laymen.

> "Wrestling, I will not let thee go,
> Till I thy name, thy nature know."

The United Front in Religious Education

(Continued from page 194)

are equipping students for leadership in the local church. It does imply that the future pastor not only should know the principles and theoretical aspects of this field but should have a more adequate comprehension of the materials and experiences of Christian education best suited to the Christian growth of the developing child, adolescent, and adult. As head of an educational agency, he should be able to answer a junior high school teacher who asks, "What should I use for my class of boys this year?"; or the superintendent of the primary department, "What should I use for the worship service with my children?"; or the leader of an adult class, "What is the best material for the guidance of fathers and mothers in the religious development of their children?"

3. It would possibly be excellent training in "field work" to have every theological student spend at least one year of apprenticeship in a large church, where there is something of an adequate program of religious education going on. By working with someone who knows this field, the student would observe practises in all departments of the church and would become familiar with the program of the church, the curriculum for the various age groups, and actually participate in the development of worship services designed by the church for its children, its young people and its adults.

THE CHURCH AT WORK

The Human Side of Kingdom Building

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Raymond H. Huse

The Methodist Advance

We Methodist folks like to go to meeting so well, or some of us do, that there is danger that this Methodist Advance concerning which we have heard so much shall be just a series of big meetings at which our brethren the bishops shall either give some extemporaneous advice or preach their favorite sermons, while district superintendents, pastors, and elderly laymen sing, "It is good for us, Lord, to be here."

There is even a certain danger in the indefiniteness of our announced goals, although it is rather refreshing after wandering many years in the wilderness of quotas and apportionments. May I therefore make bold to suggest certain advance steps to certain individuals that I know, with the hope that they will recognize their pictures as I roughly sketch them.

There is Brother *Oncer*. He comes to church every Sunday morning as he believes all respectable citizens should do. He listens critically to the choir, since he is a member of the music committee. He exposes himself to the sermon and contributes more or less liberally to the offering. He rides home, eats a generous dinner, takes his afternoon nap, listens to his favorite radio program. "Why can't our church get a preacher like that man Fosdick?" He visits with some neighbor, perhaps, passes a pleasant evening, and goes to bed with a clear conscience. There is a class of boys in the Sunday school that is the despair of the superintendent. If he could only get a man to teach them! Would he dare ask Brother Oncer? He would not! The pastor is anxious about his Sunday evening service. He does not like to see the church windows dark while the motion pictures blaze their welcome. It seems as if there might be an evangelistic opportunity if he could get some of his laymen to help him. Brother Oncer agrees with him. Churches ought to be open Sunday evenings. The ministers ought to do something about it. Brother Oncer never comes himself except when the bishop preaches. I wonder what his advance step will be.

Then there is Brother *Holdit*. The every-member-canvasser called on him the other day for his annual subscription. He tells the brother he is glad to see him, of course, but it was unnecessary for him to call, since he always pledges and pays the same amount. It is the same amount he pledged when he was a clerk in the store. He is now proprietor. It is the same amount he paid when the church budget was half of what it is now. His motto is: "As it was in the beginning, is now, and ever shall be, world without end. Amen." As to that other side of the duplex envelope, he never pays any attention to that. His wife is a member of the missionary society. She will give what she chooses. He rather thinks there are heathen enough at home. He enjoyed the Methodist Advance meetings very much. It is a great thing to be a Methodist.

Do you know Sister *Onetrack*? She is a member of one of the missionary societies. She attends all their meetings, local, district, and Conference. She has no use for the other society. One is enough, and hers is the one. She is interested in all the special suggestions of the leaders and periodicals; that is, the ones issued by her society. She likes their emphasis on stewardship, but her stewardship is limited. She takes no particular interest in the church budget. The general World Service situation interests her slightly. She liked the Methodist Advance meetings, especially those for women, but she is emphatically opposed to combining the women's societies, especially if they bring in the worldly members of the Ladies' Aid.

Brother *Johnthebaptist* is a bold and righteous preacher. He thunders against the liquor business and gambling. He also adds many members to the church. But he cannot bear to hear his brethren well spoken of. Also, he is sure all his predecessors and successors are either worldly or stupid. Do you see what his advance step should be? Unfortunately, he does not.

Brother *Faithful* is a good man and true. He is almost painfully conscientious, but he always has such a worried look. He has nervous dyspepsia and asthma. The doctor says it is caused by his fretful anxiety. He preaches beautifully about the providence and loving care of the loving Heavenly Father and then lies awake nights worrying about the coal bill. He knows how he should advance, but somehow finds it difficult to break the habit of a lifetime.

Brother *Fluent* has always been a popular preacher, particularly with the young people, although he does not seem to be quite so much in demand as he was a few years ago. His book of illustrations is getting a little worn, and his filing cabinet will need to be renewed before long. He has not read a creative book on theology, philosophy, or life for ten years. Somehow he does not get time. He enjoyed the Methodist Advance meetings and hopes he can do his share in adding new members to the great Methodist Church.

I came across a church that had a new and practical idea of the meaning of Methodist Advance. They concluded it meant that they should pay their preacher and meet their Conference obligations *in advance*. There is a definite suggestion for churches.

Also from the Board of Education comes the goal, three new members for each church school class. When we remember how many of our finest Christians were won to the way of life in some Sunday school class, the spiritual possibilities bound up in this movement may be the biggest asset of the Methodist Advance.

Sometimes when I attend a great denominational gathering in our beloved church, as I listen to the various addresses and remarks, I mentally substitute for the word "Methodist" the word "Congregational" or "Baptist" to see how it would impress me. I confess I should get the impression that the folks were indulging in a bit of denominational boasting. When they spoke about the cause of Congregationalism or our great Baptist Church, I think I should say, "Please say less about yourselves and more about your Master." A word to the wise is sufficient. Page Robert Burns.

PERSONS

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Professor Warren T. Powell, director of the Department of Student Counseling and Religious Activities of Boston University, attended the meeting of the American Council of Guidance and Personnel Associations held in St. Louis, Mo., February 21-24. His part in the program dealt with the subject of counseling practises and principles of guidance. Others named as participants in this same panel were Professor E. G. Williamson, University of Minnesota; Dean J. F. Findlay, dean of men, University of Oklahoma; Boyd Swem, counselor at the Creston High School, Grand Rapids, Mich., and Miss Mary Belle Thompson, counselor at the Harding Junior High School, Lakewood, Ohio.

Miss Eva K. Foster, daughter of the late Bishop Randolph S. Foster, died last week at the age of seventy-nine, following a long illness. Miss Foster had lived in Boston for some years. She was born in New York, attended Wellesley College, and became an active worker in the Woman's Christian Temperance Union. Her only survivors are a niece, Lady Lindsay of Manchester, and a nephew, Randolph Tucker. Services will be held sometime in the spring when the ashes are buried in New York.

Miss Bertha Bass, who is at present living in Atlantic City, N. J., at 115 South Pennsylvania Avenue, writes that she stands ready to advise her friends where they may secure accommodations there during the coming sessions of the General and Jurisdictional Conferences. Miss Bass is the daughter of the late Rev. E. C. Bass of the New England Southern Conference.

Four-months-old Edith Hazel Hanson, daughter of Rev. and Mrs. Harry A. Hanson of Pauri, Garhwal, India, was baptized by Bishop Brenton T. Badley at the recent session of the North India Conference. "Hers will stand," says *The Indian Witness,* "as the first baptism in the new Methodist Church in the North India Conference. Her certificate will not bear the term 'Episcopal.'"

Rev. Malcolm Moffat, who died recently at Kalwa in Northern Rhodesia, was the grandson of Robert Moffat, pioneer missionary in Africa, and the nephew by marriage of David Livingstone, whose wife was a daughter of Robert Moffat. Malcolm Moffat was retired from missionary service and with his wife was living on a farm in their old field at Chitambo, where is located the Livingstone Memorial Mission founded by Moffat thirty-one years ago and built by him. The present village of Chitambo is four or five miles from Old Chitambo where Livingstone died and where his heart was buried by his faithful servants. A simple monument to his memory now marks the spot.

Rev. Norman Vincent Peale, minister of the Marble Collegiate Church, New York City, will return to the air on Thursday, March 7, at 12.30 P.M., for another series of weekly broadcasts on "The Art of Living."

Rev. Ernest Thomas, retired secretary of the Board of Evangelism and Social Service of the United Church of Canada, died Monday of last week at his home in Toronto. He was in his seventy-fifth year. Prolific writer, courageous thinker, and challenging speaker, Dr. Thomas was undoubtedly one of the most widely known churchmen in Canada. He became associate secretary of the Board of Evangelism and Social Service at the time of the union of the Canadian churches. Prior to union he had been engaged in a similar kind of work for the Methodist Church of Canada.

Rev. and Mrs. George R. Akers of Essex Junction, Vt., have announced the engagement of their daughter Dorothy to W. Gilbert Cole of Bradford, Vt., son of Mrs. Walter S. Cole and the late Dr. Walter S. Cole of Bradford. Miss Akers, a graduate of the University of Vermont, class of '38, is a member of the Bradford Academy faculty. Mr. Cole, a graduate of Middlebury College, class of '31, is proprietor of "The Garden" at Bradford.

In the Deep South

Bishop A. P. Shaw (center) of the New Orleans Area, with Two of the Episcopal Leaders from Northern Areas—Bishop H. Lester Smith of Cincinnati (left) and Bishop Titus Lowe of Indianapolis (right) —Who Participated with Him in the Methodist Advance Meeting in New Orleans

Rev. Hamilton M. Gifford, pastor of Epworth Methodist Church, Cambridge, and Mrs. Gifford will have the deep sympathy of many friends in the loss of their second son, William Miller, aged five years, who died on Friday of last week at the Children's Hospital in Boston, after a seven weeks' illness with influenza meningitis. Funeral services were held Monday afternoon in Epworth Church, the editor of ZIONS HERALD officiating. The Giffords have two surviving children—a son and a daughter.

President C. P. McClelland of MacMurray College, Jacksonville, Ill., was surprised on his birthday recently by a special edition of *The Greetings* (the student newspaper), in which was told the story of his life, with special emphasis upon his achievements as president of the college within the last fourteen years. During President McClelland's administration the assets of the college have increased by about $3,000,000; four new buildings have been erected on a much enlarged campus, and the endowment has been substantially augmented. The student body has doubled.

Grandchildren of three Methodist bishops are enrolled in this year's freshman class at DePauw University, Greencastle, Ind.: Edwin Holt Hughes, 3d, grandson of Bishop Edwin Holt Hughes, former president of DePauw; Edgar Blake, 3d, grandson of Bishop Edgar Blake, former DePauw trustee; and Elizabeth Anderson, granddaughter of Bishop William F. Anderson.

The arrival of Madame Chiang Kai-shek in Hongkong from Chungking for a much-needed rest was reported in an Associated Press dispatch from Hongkong dated February 13.

Mrs. Theodore P. Chitambar of Delhi, India, daughter-in-law of Bishop and Mrs. J. R. Chitambar of Jubbulpore, has been appointed by the chief commissioner of Delhi to be an honorary official visitor to the District Jail of Delhi for a period of three years. Mr. and Mrs. Chitambar are in charge of the Children's Aid Society in Delhi. Mr. Chitambar specialized in economics in his student days, and Mrs.

hitambar had experience in social service work in America before her marage.

The sudden death of Mrs. Jessie E. waine of Fairhaven on Sunday, ebruary 18, was a shock to family and iends. Mrs. Swaine had given many ears of active service for the church. Ier particular interest was the Voman's Home Missionary Society. he was president of the Fairhaven uxiliary at the time of her death, and or many years, until obliged to resign ecause of failing health, was the corsponding secretary of the New Bedord District Woman's Home Missionry Society. She was also a past presient of the Ladies' Aid Society of her ome church. Her memory will be an nspiration to those who knew her racious and charming personality, preominant in which was a sincere desire or the advancement of God's kingom.

Miss Ellen Moore, daughter of Rev. nd Mrs. Otis Moore of Brandon, owa, is preparing to go to India next all for service in the Gujarat Conference, under appointment of the Voman's Foreign Missionary Society.

EVENTS

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An interdenominational conference or church and church school workers n Greater Boston is announced for aturday of this week, March 2, from P.M. to 6 P.M., at the Boston Young Vomen's Christian Association, corner f Clarendon and Stuart streets, under ne auspices of the Department of eligious Education of the Boston Area Council of Churches and the Associaon of Professional Directors of Religous Education of Greater Boston. Rev. red Bennett of Union Church, Boson, is chairman of the department and Irs. Nellie E. Friend of the associaon. There will be nine departmental roup conferences, each with a leader f training and experience, as follows: ursery—Anna C. Mark (Congreational); kindergarten—Gertrude thearn Andon (Congregational); priary—Elizabeth Hopkins (Episcopal); nior—Hattie Teachout (Methodt); junior high—Henry S. Dyer, Villiam E. Vickery, and Nancy Carck (Congregational); senior high -Alice Harrison (Universalist); colge age students—Rev. Stanley Martin (Methodist); young adults—C. Leslie Updegraph and Miss Gertrude Rodgers; adult—Rev. Elbridge F. Stoneham (Unitarian). Special interest group conferences on such subjects as "How to Plan a Lesson" and "Use of Marionettes in Religious Education" will be in charge of Professor A. Edwin Wells (Baptist), Marie Cole Powell (Methodist), Mildred Keefe (Unitarian), Etta M. Graves, and Dr. Ruth R. Miller (Congregational). Following the conferences there will be a short inspirational talk by Mrs. Friend on the subject "The Master Hand," and a group of songs by Arthur Marshall, boy soprano.

Entering its fourth week, the Methodist Advance continued to draw the people of the new and united Methodist Church to the major population centers of the United States. The largest churches could not accommodate the crowds in Pennsylvania, Ohio, Texas, Arizona, California, Florida, Alabama, and Mississippi. The first two weeks of Methodist Advance effort rolled up total attendances of 61,037. By now almost all the active bishops of The Methodist Church in the United States have taken part in the Methodist Advance both as entertaining host bishops and as members of the traveling teams. The only exception is Bishop Ernest G. Richardson of Philadelphia, who is spending the entire month on episcopal duties in Puerto Rico.

Plans for the sixth annual spring tour of Boston University's Choral Art Society, announced by Professor H. Augustine Smith, director of the society, include ten concerts to be given during a week's trip, by special car, which will extend as far west as Chicago. Engagements for the week, beginning Easter Monday, March 25, include Trinity Methodist Church, Springfield, Monday evening; the Methodist churches of Greater Buffalo, N. Y., Wednesday evening; the Methodist churches of Toledo, Ohio, at Epworth Church, Friday evening; the Sunday Evening Club, Chicago, Sunday, March 31, and Woodlawn Methodist Church, Chicago, later the same evening.

The new church school building of First Avenue Methodist Church, St. Petersburg, Fla. (the church where three services are necessary to accommodate the Sunday morning worshipers), was dedicated on Sunday, February 11, by Bishop Edwin H. Hughes. Three other episcopal leaders, Bishops William N. Ainsworth, Frederick T. Keeney, and Ralph S. Cushman, were present and participated in the service. The new four-story structure, costing in excess of $75,000, was dedicated debt-free, in accordance with the new Discipline of The Methodist Church. Rev. Paul R. Hortin is the pastor of First Avenue Church. On the following day, Monday, February 12, the Methodist Advance came to St. Petersburg, with services in First Methodist Church, Bishop Paul B. Kern presiding and addresses being made by Bishop Cushman, Bishop Titus Lowe, Dr. John R. Mott, and Bishop Hughes. A New England Methodist layman who is a winter visitor in St. Petersburg sends programs and newspaper clippings to give "a glimpse of a marvelous weekend for united Methodism" in that city. The two great churches, First and First Avenue, "were crowded at every service," he writes, "and loudspeakers carried the messages to crowds in the sunshine."

The Goodwill Industries in Kansas City will be able to expand its services to handicapped persons next fall, when it moves into its new building, recently purchased, which is two and a half times as large as its present quarters. Several new departments are contemplated. Kansas City Goodwill is a $48,000-a-year enterprise.

American Lutherans are seeking to raise by Easter Sunday $350,000 for war relief in Finland and $150,000 for welfare work among Lutheran orphans throughout the world.

Practical help in learning how Christian faith and experience may contribute to the development of a wholesome, normal personality will be given in the new elective course that will appear in the *Adult Bible Class Monthly* and the *Adult Student* during April, May, and June. Dr. Donald M. Maynard, professor of religious education at Scarritt College, Nashville, Tenn., who is well known for his work in this field through his teaching in summer leadership schools, will be the writer. Dr. Maynard has studied in Ohio Wesleyan University, Garrett Biblical Institute, Northwestern University, and Yale University, and is a member of the Florida Annual Conference. The new elective course will be entitled "Understanding Ourselves." Through its appearance in publications of both the former Methodist Episcopal Church and the former Methodist Episcopal Church, South, it will reach a considerable part of the adult constituency of The Methodist Church.

Ambassador to the Vatican?

THE FACTS SEEM TO WARRANT NO OTHER CONCLUSION

EDGAR BLAKE

Last Sunday Myron C. Taylor, President Roosevelt's ambassador to the Holy See, arrived in Rome to take up his official duties at the Vatican.

When the President announced Mr. Taylor's assignment at Christmas time, it met with an immediate and unfavorable reaction. To say that the country as a whole was surprised and even startled by the President's diplomatic adventure is putting the matter mildly. The Baptists, North and South, ten million strong, the Lutherans, and other Protestant groups expressed their disapproval of Mr. Roosevelt's unprecedented act.

The President's secretary, Mr. Early, immediately sought to allay the misgivings that had been aroused, by explicitly stating that Mr. Taylor was only the President's personal representative to the Pope and was not an ambassador to the Vatican State. Mr. Early was also careful to say that Mr. Taylor's appointment was in no way a renewal of the diplomatic relations between the United States and the Holy See relinquished in 1867.

In spite of the assurances from the White House, there is an interesting chain of circumstances preceding and leading up to Mr. Taylor's assignment to Rome that throws a flood of light upon the whole procedure.

The President, in his letter of December 23, addressed to Pope Pius XII, said, "It would give me great satisfaction to send to you my personal representative in order that our parallel endeavors for peace and the alleviation of suffering may be assisted." He closed his communication with warm personal greetings to His Holiness: "To you whom I have the privilege of calling a good friend, and an old friend, I send my respectful greetings at this Christmas season."

According to *The New York Times,* the friendship between President Roosevelt and the present Pope was established during the visit of Pius XII, then Cardinal Pacelli, papal secretary of state, to the United States in 1936. At that time, says the *Times,* "he was received by the President at Hyde Park and it was understood that the two talked in a general way about the possibility of reestablishing diplomatic relations."

In a dispatch from Rome October 1, 1936, giving the reason for Cardinal Pacelli's visit to the United States, it was stated by Arnaldo Cortesi, *New York Times* correspondent, "Cardinal Pacelli wishes to invite the Washington government to establish formal diplomatic relations with the Vatican and to accept a papal nuncio instead of the unofficial apostolic delegate in Washington. This would necessarily result in the establishment of a United States Embassy at the Holy See." Mr. Cortesi adds significantly, "The Vatican feels that American Catholics have grown sufficiently numerous and important to justify such a step."

One year later, in 1937, Cardinal Enrico Gasparri, nephew of Cardinal Gasparri, who negotiated the treaty with Mussolini for the recognition of the Vatican as a political state, arrived in the United States on an unknown mission. At least the purpose was not made public by the Catholic authorities in the United States. A wireless dispatch from Rome to *The New York Times* revealed the purpose of the cardinal's visit. It said: "Cardinal Gasparri, who is now in the United States, has a mission of preparing the juridical status for the possible opening of diplomatic relations between the State Department and the Holy See, it was learned from good sources at the Vatican today. He is to work out the legal framework within which such relationship could be placed if established."

Early in '39, Drew Pearson and Robert Allen, Washington correspondents, said in a dispatch to the press: "It will probably be denied officially, but some months before the Pope's death (Pope Pius XI) the question of sending a United States envoy to the Vatican was under consideration. Had Pope Pius lived longer, it is believed that diplomatic relations might have been resumed with the Vatican. Future developments will depend upon the policy to be followed by his successor."

When Cardinal Pacelli was elected to the papal office as Pope Pius XI's successor, President Roosevelt sent our American ambassador in London, Joseph P. Kennedy, to Rome as the President's personal representative at the crowning of Cardinal Pacelli as Pope Pius XII, the first and only time a President of the United States was officially represented at the crowning of a Roman Catholic pope.

Mr. Taylor's appointment as special ambassador to the Pope follows as a natural sequence of the preceding events. While the President's secretary, Mr. Early, may disclaim that Mr. Taylor has anything more than a limited and temporary diplomatic function to perform, it is evident that the Vatican construes Mr. Taylor's appointment otherwise. An Associated Press dispatch from Rome under date of January 19 says that Mr. Taylor's name appears in the list of diplomats accredited to the Holy See in the Pontifical Directory of 1940. The listing reads "United States of America—His Excellency Myron C. Taylor, representative of His Excellency the President of the United States of America, with rank of ambassador."

There are several other incidents that indicate rather definitely the intimate relationship between President Roosevelt and the Catholic hierarchy.

In the fall of '38, Cardinal Mundelein of Chicago left for Rome to report to the Pope. Before leaving the United States he was the guest of President Roosevelt. On the cardinal's arrival at Naples he was formally received by United States Ambassador William Phillips, Edward L. Reed, counselor to the American Embassy, and Captain Thaddeus Thomson, naval attaché, who had traveled from Rome to Naples to officially receive the cardinal. Shortly after the arrival of the steamship "Rex," on which the cardinal was a passenger, Rear Admiral Henry Lackey, commander of the United States Mediterranean fleet, received Cardinal Mundelein aboard the cruiser "Omaha," and gave an official luncheon in the cardinal's honor at the request of the authorities in Washington. After luncheon, Cardinal Mundelein was taken to Rome by the representatives of the American Embassy in a special train provided for this purpose.

(Continued on page 212)

What's Good in the Movies

★

LILLIAN WHITE

"Of Mice and Men"

The fact that "Of Mice and Men" is not a truly great picture like John Steinbeck's other one does not keep it from being far above the average movie in form and content. It is a thought-provoking study of a group of human beings, their needs and yearnings. This particular group, as far as I know, is not so definitely representative of a large group in great distress as are the Joads of "The Grapes of Wrath"; therefore the social significance of this picture is not so great as that of the one about the Oklahoma sharecroppers.

The most universal note struck by the picture is man's hunger for companionship and a small nook on this earth to call his own. Lennie, though "not quite right," is better for George to travel with than no one. The Negro who is not allowed to live in the bunk house says that books aren't enough. "A guy needs somebody to talk to. If a guy gets too lonely, he'll get sick," and when one of the characters says, "We got friends," he utters the proudest and gladdest words in the human language. We are made to see the loneliness of Negroes and of the old who are no longer useful. The desire of man to escape slavery so as to eat the fruit of his own labor and live in his own house is vividly depicted.

Whether this is a realistic picture of a barley ranch, I should not be able to say, nor do I know whether any man not just right would be like Lennie. It seems quite likely that the fur fetish, which is natural within bounds, might run to an extreme in cases. The photography of this film is good but not distinctive. However, the film does not suffer the cramping common to pictures made from plays, perhaps because it harks back more to the novel. Still, there is too much dependence on words. Because the troubles of a feeble-minded man are limited in their universality, one wonders if the tragedy of the story is justifiable. The picture is not suitable for children and of little interest to high school people, I think.

"Dr. Ehrlich's Magic Bullet"

This picture introduces us to a great scientist of whom the layman might well know more. It would be interesting to visit the library for more material with which to check and supplement the movie. "Dr. Ehrlich's Magic Bullet" is not a study of the problem of syphilis today, but rather a glorification of the man who did much in developing its treatment in the past. As such, the picture deals with worth-while information and is suitable for children. The adolescent will find the laboratories and experiments fascinating, and ought to be impressed with the making of 606 different formulas to achieve success.

The presentation of the life of Dr. Ehrlich is done in a formula method just as many movies of famous men have been done, with little imagination in acting or photography. The part of Dr. Koch, which I understand has been taken by a refugee from Austria, is an exception, for it is done in a most interesting and distinctive manner. Illustrative of the formula method are the overdramatization of the difficulties of the struggling young hero, fired, for example, because he leaves his work to go to a scientific meeting; the introduction into the picture of wife and children for feminine color, a comedy relief in the form of Donald Wood as a much exaggerated committee member, a thunderstorm when the laboratory worker injects himself, a deathbed sermon on the necessity of curing the diseases of the soul as well as those of the body. I suspect the committee member's insistence on pure German blood in the laboratory technicians of being a superimposed modern touch, and Dr. Ehrlich's reason for constantly smoking cigars—"Tobacco stimulates me"—as being the idea of someone who owns stock in a tobacco company. (In "Swiss Family Robinson," being allowed to smoke a pipe was hailed as a symbol of manhood.)

It is good to see a fairly friendly story of Germans these days. They should not be boycotted from our screen because we do not approve of Hitler's philosophy. I wish the fact that Dr. Ehrlich was a Jew had been more clearly brought out.

"Finland Fights"

This little short about the "contented, peace-loving folk," the "brave little people," continues the screen propaganda for Finland and against Russia, and effectively introduces at the Roxy Theater in New York City the taking of a collection for Finnish relief. The few hisses are almost lost in a storm of hand-clapping when Hoover's face appears on the screen explaining that by helping the Finnish people we are releasing their resources for the front. This indication of Hoover's increasing popularity and the growing quickness of the audiences to respond to anything of a patriotic nature are perhaps danger signals. If we could only love the Finns without hating the Russians!

Things to Think About

★

WORTH M. TIPPY

The Countess shuddered. "The world is so horrible now," she said. "It's grown too horrible for anyone to be happy in. Who could be happy today? No, it's too horrible."

"It's always horrible. History, when you're in the midst of it, is always nearly intolerable to a decent and sensitive man. It's only when a period is over and everything has been burned away but a few selected shells—buildings, books, a bit of law or music—that we can stand it. That's because we see the form and direction, and at the same time, we don't know what it was really like to live in it."—*Ethel Vance in "Escape."*

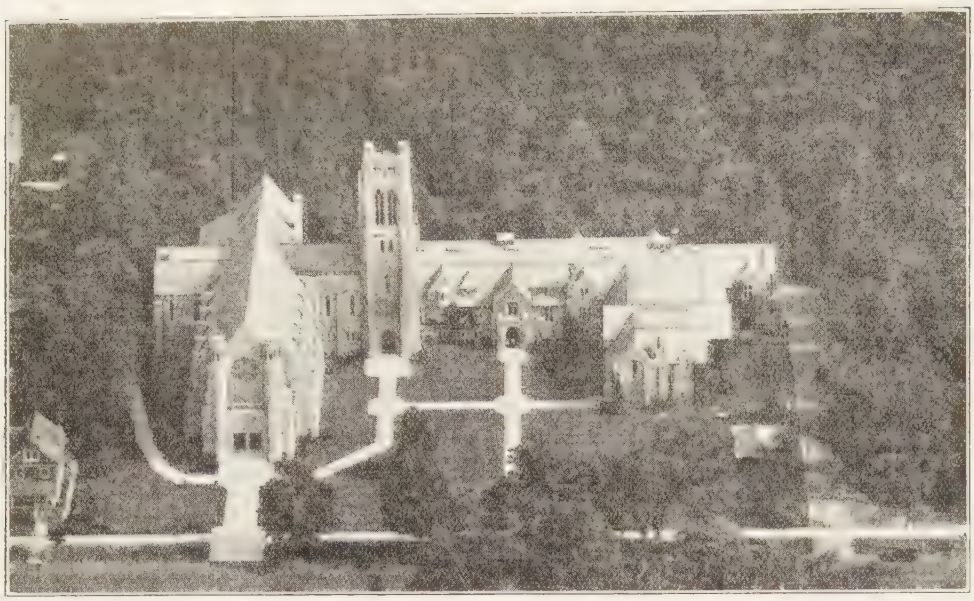
In April, 1939, farmers of the United States were getting 64.5 per cent. of parity. In September, they were back to 75.8 per cent., which is about the average for the last two years. Parity means that farmers would get correspondingly equal prices for what they sell as compared with what they buy. In September, 1939, they were therefore at a total disadvantage of 24.2 per cent. Parity is based upon prices in 1925-'26, and varies with different industries.

"To maintain parity," says E. E. Houghtby, treasurer of the Pure Milk Association of Chicago, "we must keep abnormal surpluses from developing." He advocates federal marketing orders and state milk control boards, for the dairy industry. The Federal Government, recognizing the importance of bringing farm prices up to parity, is attempting to bring it about by crop control, grants to farmers, loans on agricultural products, and subsidies on agricultural exports.

The 1935 census showed that of a total of 2,714,000 farms in the ten Southern States, 758,000 were without dairy cows, 973,000 without hogs, and 340,000 without even a chicken. "These figures show the drastic need (in the South) for expanding production of livestock to meet home needs," writes I. W. Duggan, director of the Southern Division, AAA, in "The Nation's Agriculture."

The maintenance of a sound market depends on fair wages. Wage-earners constitute the majority of the consuming public. When wages are low, the purchasing power of a large section of the public is reduced, and with it the market for industrial goods.

Seventy-two of ninety-two miners who were killed in the recent West Virginia mine disaster were currently insured under the federal old-age and survivors' insurance program. Commenting on this information from the Social Security Board, Mrs. Roosevelt said in her daily column: "I know that all of you will sleep more quietly at night knowing that, at least, starvation will not face these families."



TRINITY METHODIST CHURCH, SPRINGFIELD

A Seven-Days-a-Week Church in Action

Trinity Church, Springfield, is having the unique experience of standing off and seeing itself actually at work, in a 16-millimeter film of four reels, made by the pastor, Rev. H. Hughes Wagner, over a period of a year and a half. This institutional church located in the Forest Park section of Springfield ministers to a great constituency, day in, day out, from nine in the morning to late at night, in so many ways that it has taken the film to reveal, even to its members, its wide service.

In the Community Hall of the church, on Sunday night, February 18, the moving picture, which includes more than 1500 participants, was shown to a crowded auditorium, every person eager to see himself or his particular interest portrayed, and to see the branches of the church service of which he knows very little. Everyone—even the most ardent officials and the most active workers—was impressed with the dignity of the service given, from the secular activities, originating in the gymnasium and swimming pool, to the reverent attendance at divine worship on Sunday, in the beautiful sanctuary of Trinity Church.

The film, which opens with a series of exterior pictures of the church, taken in the four seasons of the year, and by day, and in the moonlight, is respectfully dedicated by the pastor to Mr. and Mrs. Horace A. Moses, with gratitude for their unceasing devotion to all the interests of this seven-days-a-week church. Grace Chapel, the lovely link between the sanctuary and the Community House, is the gift of Mr. and Mrs. Moses, and a number of the scenes in the film are laid there.

As the vision of the pastor and staff of the church is to use every activity of the Community House and every department as a gateway to the altar of the sanctuary, the film begins with general scenes in the Community House, the "play" end of the program.

One of the three men's basket-ball teams is shown in a game of the Forest Park League, representing several churches of different denominations, playing every Sunday night, in season. The girls' basket-ball team and one of the five calisthenics classes appear, before an exhibit of the instruction and fun provided for all ages, every morning and afternoon in the week, in the swimming pool. Boys playing ping-pong and billiards, girls playing badminton, and all roller-skating on Saturday afternoon in the gymnasium, are shown, with leaders. The Junior Achievement equipment, about the earliest and the finest in the country, is shown being used in woodwork, handicraft, modeling, sewing, cooking, and photography projects, under Junior Achievement leaders. Brownies, Girl Scouts, Cubs, and Boy Scouts are radiant with interest in their groups. In all these privileges, there is no race, color, or creed distinction. Anyone, regardless of these differences, is welcome.

Included in the Community House reel are also pictures of the Baby Clinic, sponsored by the City Health Department, meeting all day Thursdays for the benefit of a large number of mothers and babies. A "Town Meeting of the Air" group is shown in discussion, and there are presented several scenes from the productions of the Trinity Players, the dramatic group that puts on plays several times a season and lends itself to all church pageants, etc.

Under the heading of "Church Activities," Mr. Wagner next includes pictures of the church staff of ten, the parsonage, a gathering of Springfield District ministers, the executive committee of the church in session, and the education committee in interesting discussion. The printing of the *Carillon*, the weekly church paper that goes into the homes of all members by mail, is shown, with the printers working in the church's own print shop on the premises. Trinity Women's Society, regular meeting, missionary committees, and packing Thanksgiving baskets are there; the Men's Club, in minstrels, and selling Christmas trees, are shown; the church school faculty, class picnics, the church staff picnic at Mr. Moses' Woronoke Heights farm, the Senior High one-week retreat, during vacation, the organized classes and their activities between Sundays—all these, with hundreds of participants, are realistically at work and at play.

Impressive indeed are the pictures showing the rehearsals of the church choir, with Mrs. Dorothy Birchard Mulroney at the organ, directing perhaps fifty voices. The "activities" reel closes with several wedding parties in color, standing before the church, and one full-detail picture of a wedding in Grace Chapel. The chapel is open every day in the year, from 9 A.M. to 6 P.M., for meditation and prayer, and on special days, Thanksgiving, Christmas, Good Friday, Day of Prayer, is made more conducive to worship by the soft music of the organ.

As if these activities were not enough to show to Trinity people the diversity of its service, one complete regular Sunday, from the opening of the church school at 9.45 A.M. to the last strains of the chapel organ, following young people's services, at night, is shown. Here everyone may hope to see himself, entering or leaving church, or attending one of the regular meetings, where pictures were taken without the subject's knowledge. The church school elementary groups, meeting from 9.45 to noon, are shown with their faithful teachers; the nursery, where about thirty children are cared for while their young parents attend church, and the senior department are also in the picture. The traffic policeman in front of the church, the entrance of worshipers, the people leaving church, the church guide directing strangers through the building—all these are interesting. Possessing the beauty of reverence are those pictures taken during the service, from the galleries. The radio- and light-operators behind the scenes are shown, then the processional, ushers, choir, the minister of worship, Dr. Rolland R. Smith, the pastor, and others. Preparation of the communion vessels by the stewards, Mr. and Mrs. Charles W. Jones, and the service that follows, are also impressive. The value of the whole church program, the call to all ages and classes, to the inner chamber of worship, is revealed, and the very spirit of the sanctuary is imparted to observers. As the worshipers leave, the church carillon peals forth its message to the whole neighborhood, and a remarkable set of views of the carillonneur, Mrs. Mulroney, in action, and the individual bells responding to her touch, closes the morning hour. A winsome scene of the baptism of an infant tells of another form of consecration being made, even after the congregation leaves.

Closing pictures show the animated faces of the youth of the church, the Trinitans (post-high-school age), Junior-Hi, and Senior-Hi, in their evening devotional, social gatherings. A once-a-month chapel service, conducted by these combined groups, is also shown, and the young organist of the chapel organ closes the day at Trinity. The final scene is the Carillon Tower of Trinity in the moonlight—a sight that everyone associated with this church holds precious, symbolizing as it does God's light shining in and through the consecration of time, ability, and love for Him which makes the seven-days-a-week service of this church possible. Fifteen hundred people in the pictures, taken at odd times over a period of a year and a half—but many times, in all parts of the buildings on a given night, more than a thousand people, young and old, are receiving inspiration and recreation in the institutional church shown in these unique scenes.

Universalists Honor the Editors

The Boston Universalist Club held a meet- g on Lincoln's Birthday in honor of the urch press in general and of *The Chris- n Leader* in particular. Victor A. Friend, esident of the club, and his associates iced this meeting in charge of Dr. Emer- n H. Lalone, manager of the Universalist blishing House, who arranged the pro- am, and, at the request of Mr. Friend, ted as toastmaster. The place was the otel Bellevue.

The principal speaker was Rev. Guy nery Shipler of New York, editor of *The hurchman,* a Protestant Episcopal journal, d also rector of the Episcopal Church in natham, N. J. Last April, Dr. Shipler was ected president of the Associated Church ess of the United States and Canada, in ccession to Dr. John van Schaick, Jr., the itor of *The Christian Leader.*

Seated at the head table with Dr. Lalone d Dr. Shipler were editors of religious jour- ls in Boston: Dr. William E. Gilroy of *dvance,* Congregational; Llewellyn Jones of *he Christian Register,* Unitarian; Rev. O. Hartman of Zions Herald, Methodist, d Dr. Albert C. Dieffenbach, editor of Religion Today," a weekly feature of the *ston Evening Transcript.*

Introducing Dr. Shipler, Dr. Lalone called m "a crusader for truth and right," and d that his influence had extended far be- nd the borders of his own denomination. *"The Churchman,"* said Dr. Shipler, "is 5 years old. I try to explain as I go about e country that people must not confuse the e of the editor with the age of the paper.

"For several years, I was in secular jour- lism. I started work with the old *Boston aveler* in February, 1907.

"On the *Traveler* I got an insight into the ay newspapers are made and managed. It as a common practise in Boston in those ys not to publish news of unpleasant things ppening in department stores, which were e best advertisers in the paper. If a paper blished such a story, the advertising con- act went out of the window. While I was the *Traveler, The Cleveland Plain Dealer* ught the paper and one day there came o the office a gentleman who I learned as Mr. Marlen E. Pew. He called the staff ound him and said: 'From now on, the *aveler* prints the truth.' We did not take seriously, but the next morning when we me to work we saw placards all around e news room on which in large letters re 'Truth,' 'Truth,' 'Truth.'

"I well recall the time when the pub- her called Mr. Pew into his office and said, 'arlen, we are licked.' Without hesitating instant Pew replied, 'Here is my resig- tion.' Without anything in sight, he gave a good salary for his principles. Adver- ing did it. His career afterward, on the *itor and Publisher,* illustrated the same gh courage and independence.

"All through the Spanish Civil War, *The w York Times* kept correspondents with ch side and, day by day, published their ries in parallel columns. From Catholics over the country and from the archbishop nself came protests against the action of *Times* in giving the story from the loy- sts. No New York paper, strong and inde- ndent as some are, has reported the situa- n in this country about the Silver Shirts.

"Alongside that situation in the daily press, hich is a real problem, one must set the work of two independent secular journals, *The Nation* and *The New Republic,* which dare to publish news that no other paper will handle.

"The religious journal can do a lot of things that the daily paper cannot do. The daily paper cannot say much about religion in its highest sense. The religious journal can be and is inclusive in the field of religion. It covers religion in the old sense and religion as related to life. It tries to show men that justice between man and man is basic in religion. To do justice and love mercy and walk humbly with God does not belong to any denomination but to all, and the religious press tries to hold the people it reaches up to this high ideal. It tries to show the sectarian that religion goes far beyond the boundaries of a sect.

"Secondly, the religious press, with a few exceptions, is far freer than any other press. It helps men immersed in propaganda to keep their poise and balance, to be fair, to look on all sides, and to act from high motives.

"In the third place, it has a noble educational mission and, to the best of its ability, tries to fulfil it. It tells what religion is. Sometimes people say that because the daily papers publish so much religious news we no longer need the religious journal. It would be just as sensible to say that because they publish so much art news we no longer need the art journal, or publish so much scientific news we no longer need the scientific journal.

"Sometimes men say to us that laymen no longer are interested in controversy, that we ought to keep debates out of our papers and present only 'sweetness and light.' In a day when the influence of the 'Town Meeting of the Air' is spreading into every hamlet in the land and discussion groups are springing up everywhere, they dare utter this folly. Do we want in this country a democracy so far as the state is concerned and an autocracy so far as religion is concerned? We believe *violently,* if you will forgive the word, in discussion.

"The church press emphasizes the trend toward church unity.

"Every religious journal that is worth its salt stands for what we mean this night of Lincoln's Birthday when we utter the word democracy.

"The church press stands for the Bill of Rights—for the rights of majorities and for the less popular rights of minorities. The papers represented in our Associated Church Press are a unit against the hateful menace of anti-Semitism.

"The religious journals back church institutions and welfare projects. The space given freely to these things is worth thousands of dollars if paid for at advertising rates.

"The papers point out weaknesses in churches. Whenever this happens, they are called disloyal. They are just as disloyal as a doctor who makes a diagnosis.

"In the Episcopal Church, our papers pointed out what was involved in a proposed heresy trial in Texas and sent a competent man to report the case. The charges were dropped and there never has been a heresy trial in the Episcopal Church since.

"The religious papers did not hesitate to expose evil conditions in the motion-picture industry and they exerted a mighty influence.

"They are poverty-stricken, not from loss of circulation or loss of interest, but from a great shift in advertising. Nothing in this country deserves more adequate support."

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"THE religious and artistic possibilities of a choralogue such as this are immense. The merging of music and recitative portions of Biblical verse makes for a presentation of depth and power and a lifting of the human heart and soul. Truly a great Easter choralogue."—*Stage Door.*

In one meeting it was recommended as a thing to be bought and read whether it is musically produced or not.

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Guest Night at Social Union

Notwithstanding a bad snowstorm, a large number of Methodists of Boston and vicinity were present for the February meeting of the Boston Methodist Social Union, held in Jacob Sleeper Hall on Monday evening of last week.

It was Guest Night, and seated at the head table, with the toastmaster, Ralph B. Emery, and Mrs. Emery, and the speaker of the evening, Rev. Ralph W. Sockman, pastor of Christ Church, New York City, were Dean Earl Marlatt of Boston University School of Theology, Rev. and Mrs. L. O. Hartman, Dr. Mark H. Ward, president of the Boston Congregational Club, and Mrs. Ward, and Hugh O. Davis, president of the Boston Baptist Social Union, and Mrs. Davis. The representatives of the Protestant Episcopal and Universalist clubs were unable to be present.

The program opened with the singing of the Doxology, and the invocation offered by the editor of ZIONS HERALD. Following the dinner, Mr. Emery introduced the special guests of the evening, speaking briefly about the other denominational organizations represented. Announcement was made of the March meeting, which is to be Young People's Night, with an address on the subject "Come with Me Around the World" by Welthy Honsinger Fisher.

The special music of the evening was furnished by George Wheeler, tenor, accompanied by Natalie Weidner.

The editor of ZIONS HERALD, continuing his series "Highlights of Methodism," took for his theme, in honor of the guest from New York City, "An Early Drama in Little Old New York." He told of the organization of the first Methodist society at the home of Philip Embury, and of the campaign to raise money for the building of John Street Church.

Dr. Sockman, presented by Mr. Emery, spoke on the subject "New Glimpses of Old Goals." He said, by way of introduction, that we are living in a period of great confusion, and that we as professed Christians are confronted with the question, What are the churches to do in the midst of all the cross-currents of our time? He related the experience of one young man who said that his earliest memory was cutting out war pictures, that he went to the university in his teen years and graduated at the peak of our American prosperity, after which came the depression. This young man testified that he had never lived in a period that could be called normal, and he pathetically declared that he wanted "something that he could hold to."

Referring to a recent editorial in the magazine *Fortune* which has been given wide publicity, Dr. Sockman called particular attention to its closing paragraph, which read:

"There is only one way out of the spiral. The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear this voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place."

"There is a direct challenge in that paragraph," said Dr. Sockman, "and I accept it, and will address myself to it in this evening's discussion."

The *Fortune* editor tells us that we must hear the sound of a "voice coming from something not ourselves." The whole subject of inspiration is pretty complicated, for not all inspiration, we may be sure, is of the Lord, and yet sometimes we are the recipients of a lofty inspiration.

The speaker used very effectively Daniel Webster's reply to Hayne, in which Webster comprehensively discussed the Constitution of the United States. Webster claimed that his speech of some four hours came suddenly as an inspiration to him. The fact is that it came from within his own inner being because he had spent many long years in studying the Constitution and had loved it.

What we need in this day is a new sense of the solidarity of Christianity, its great history and its doctrines. We are told sometimes that doctrines don't count any more, but all we have to do is to take a look at Europe where there is going on now a great war of doctrines, which are called, to be sure, by the modern name "ideologies."

We must soon see a revival of the study of the history and teachings of the church. It is important in these days of confusion that we get back to the Bible. Our laymen are not studying the Bible. They treat it a great deal as young girls treat a bride's cake—they break it up into little pieces and sleep on it. Laymen take little pieces of the Bible, the short texts or inspiring passages, from the preacher and sleep on them while he is preaching.

"I sometimes think," declared Dr. Sockman, "that what we need in this country is an American type of expository preaching. You will remember that Harry Emerson Fosdick once said that he did not preach to subjects but to objects; that is, he tried to get his truth into the minds of men and women and in the preparation of his sermons always visualized the congregation."

But we must not only hear the voice of God, we must cause others to hear it as well. "There is no way under the sun whereby we preachers can make you laymen hear that voice, for you are free men." Here the speaker made effective use of Holman Hunt's famous painting "I Am the Light of the World" as an illustration. When the artist was reproached by a critic for painting the door without any latch, he replied that he was right in thus painting it because there is

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o latch on the outside of the door of our earts. The Son of God cannot enter in nless we unlatch the door from within.

There are two kinds of authority that may e exercised in teaching and preaching. The rst is the authority of the institution—you ust do so and so because the church says o. This is an outside, mechanical type of uthority. Then there is the authority of the eacher who unfolds and interprets his teaching until all who hear him become interested nd vitalized. This is the authority of the pecialist.

We need today as never before a teaching hurch which shall appeal to free souls. "Strange as it may seem," Dr. Sockman declared, "I am tempted to say this evening hat the Roman Catholic Church is doing nore real teaching than are the Protestant hurches."

We need to appeal to young people hrough the second type of authority—the uthority of the truth. "It seems to me," the peaker continued, "that the church would lo well to utilize more than it does the nethods of the laboratory. It is one thing o generalize on great reforms and another hing to face concrete projects."

The reason why we are so impotent in our efforts to solve questions of war, race discrimination, and industrial conflicts is that we take it out in talking rather than in dealing at first hand with these problems in our own church group or community.

Returning to the *Fortune* editorial, Dr. Sockman said that, if we are not only to get the inspiration of the voice ourselves and to cause others to hear it but also to make it really effective, we must place more emphasis on devotions than on denunciations.

It is one of the signs of the times that you can quickly rally crowds around hatreds. In New York City you can jam the largest auditorium on an anti-Hitler, anti-Mussolini, or anti-Semitic proposition, but you can rally only a handful on a basis of love and service. To illustrate this point, Dr. Sockman said that some time ago they tried to have a mass meeting on China relief, but had to call it off because there were not enough interested in it to justify holding a meeting.

The last challenge in the *Fortune* article calls for an interpretation of what the voice has to say. "This presents a more difficult problem than the editor of *Fortune* seems to realize," asserted Dr. Sockman. "It is very hard to say dogmatically just what the voice says in relation to a concrete problem. If I am to teach what the will of God is in any specific situation, it will be necessary for me to get back to fundamental principles, to understand the very foundation of Christianity."

It is sometimes very difficult for one to assume an attitude, say on the question of world peace, but the man who takes the highest possible moral position is always in the safest place. He may not be able to justify his stand to the satisfaction of his fellow men, but he gains their respect because of his intense idealism, and, moreover, has a certain advantage when it comes to the concrete issue.

Approaching the close of his address, Dr. Sockman stressed the importance of ministers' leading their people up from what they think they want to what they really need. "It is very easy," he said, "to give the people what they want, and to crowd the churches by that means, and yet miss the whole purpose of Christ." In enforcing his point, Dr. Sockman quoted the line from Swinburne "For tender minds he served up half a Christ."

So far as the churches are concerned, the customer is not always right. The church is not a drugstore to which one can run for any kind of panacea that taste may dictate, and a minister, therefore, must address himself to his calling with a high sense of duty, and give the people, not what they want, but what they really need. Only so can he interpret the voice from outside. Jesus said that He came to seek and to save that which was lost. Men do not always know that they are lost, or what they have lost.

In that popular book "Days of Our Years" the author declares that there is just one hope for the world and that is Christianity, and that the church alone can lead the world back to redemption. A reviewer for *The New York Times* declared that these statements would not have been news ten years ago, but that today they contain words of vast and imperative importance.

Following the address, the benediction was pronounced by Dean Marlatt.

With Our Writers

Warren T. Powell, Boston; associate professor of religious education and director of the Department of Student Counseling and Religious Activities, Boston University.

John N. Feaster, Kennebunkport, Maine; minister of the Congregational Church.

Edgar T. Welch, Westfield, N. Y.; prominent Methodist layman, actively identified with the Commission on Men's Work.

Edgar Blake, Detroit, Mich.; resident bishop of the Detroit Area, The Methodist Church.

Young Adult Conference

The second conference for young adults on the Lynn District was held February 11 at Malden Centre Church. There were 130 delegates present, representing 20 churches. The Malden Centre Young Adults entertained.

The afternoon program consisted of study groups with resource leaders, as follows: "Why and How of Young Adult Work," Rev. John E. Collier; "Adventuring in Churchmanship," Rev. George A. Butters; "Adventuring with Conflicting Loyalties," Rev. Herbert H. Bair, Jr.; "Religion and the Larger Horizon," Miss Dorothy P. Cushing; "God in Our Experience," Mrs. Alexander Stewart; "Christian Character—An Achievement," Rev. Hobart F. Goewey. At the evening service Judge Joseph T. Zottoli, associate justice of the municipal court of Boston, addressed the group on the theme "The Primary Causes of Crime." Rev. L. W. C. Emig, district superintendent, introduced the speaker. Rev. Alexander Stewart, pastor-host, led the worship service. Miss Barbara Dean and Rev. John E. Collier shared in the service. There was special music by the choirs of the Malden Centre Church.

The opening service in the afternoon was led by Miss Louise Oram. Norman Fletcher, president of the Young Adults of the entertaining church, gave the address of welcome, and Rev. John E. Collier, the Lynn District director of the young adult work, made a statement of the purpose of the conference.

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Ambassador to the Vatican?

(Continued from page 206)

On February 17 the Associated Press, in a dispatch from Rome, announced that Cardinals Mundelein and Dougherty would arrive in Rome to attend the conclave for the election of a successor to Pope Pius XI. The dispatch said the "United States Embassy officials Friday night completed arrangements to receive the prelates." It (the Embassy) announced that Consul-General Thomas Bowman would greet the cardinals in Naples and that Edward Reed, counselor, and Samuel Reber, second secretary of the Embassy, would be at the station in Rome to welcome the cardinals on their arrival. A later dispatch stated that, on the arrival of the cardinals in the Holy City, "at the end of the platform in top hats were the counselor of the United States Embassy, Edward Reed, and second secretary, Samuel Reber. They greeted the cardinals on behalf of Ambassador Phillips." Cardinal Dougherty expressed his pleasure at the attention paid by representatives of the United States. "He remarked that he and Cardinal Mundelein were the first Catholic Church dignitaries to receive such attention."

It is not without significance that the Catholic Church recently dedicated a $550,000 home in Washington, D. C., on Massachusetts Avenue, in the vicinity of the British and other embassies, as the headquarters of the Pope's official representative. Considering all these facts together, there appears to be ample justification of the statement made by Dr. Rufus Weaver, who, speaking for the Executive Committee on Public Relations of the Baptist Churches, said: "The statement by a Vatican jurist, published in *The New York Times* on February 14, that Myron C. Taylor, the personal representative of President Roosevelt, is not distinguished from other diplomatic agents representing other states, fills 10,250,000 American Baptists with dismay. The Baptists and other evangelical groups, who protested the appointment of Mr. Taylor, accepted with serious reservations the explanations of the President, and if he does not clarify the situation by a public statement and appropriate action, they will be compelled to believe that the President is giving only lip service to his proclaimed devotion to the principle of the separation of church and state."

Chinese Church Trains for Future

At the recent session of the Foochow Annual Conference, Bishop John Gowdy (seated) ordained a very promising class of four young men (center of row standing) to the ministry of The Methodist Church in China. Three of the candidates were recent students in Fukien Union Theological Seminary under Dr. Harry W. Worley (at extreme right), and the district superintendent (at extreme left) is one of the young men in whose education for the ministry Dr. Worley took a special interest when he first went out to China. This picture is a sign that the life of the Chinese church is not stagnating during the period of conflict but is meeting present duties and training for the future.

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VOCATIONS AND PROFESSIONS. Edited by Philip Henry Lotz, Ph. D. Association Press, 347 Madison Avenue, New York. Price, $1.25.

THEY THOUGHT HE WAS MAD (Albert Schweitzer). By Ruth Henrich. Friendship Press: New York. Price, paper, 10 cents.

THE CHALLENGE OF REDEMPTIVE LOVE. By Toyohiko Kagawa. Translated by Marion R. Draper. The Abingdon Press: New York, Cincinnati, Chicago. Price, $1.50.

THE MINISTER'S ANNUAL. Volume Twelve. Compiled and Edited by Joseph McCray Ramsey. Fleming H. Revell Company: New York. Price, $2.

THE ETERNAL VOICE. By Leslie D. Weatherhead. The Abingdon Press: New York, Cincinnati, Chicago. Price, $2.

ADDRESS TO THE LIVING. A Lenten Manual. By Herbert Hitchen. The Beacon Press: Boston. Price, 10 cents, postage extra.

JOHN BLACK'S BODY. A Story in Pictures, By Ben Martin. The Vanguard Press: New York. Price, $1.

THE BIBLE AND THE CHILD. By William D. Murray. Association Press, 347 Madison Avenue, New York. Price, 25 cents.

RELIGION IN THE BIBLE. By Forrest Cleburne Weir. The Abingdon Press: New York, Cincinnati, Chicago. Price, 50 cents.

JESUS SPEAKS. By Robert Lee Dougherty. The Bethany Press: St. Louis, Mo.

THE RADIANT QUEST. By Grace Noll Crowell. Harper & Brothers: New York. Price, $1.50.

THE SACRAMENT OF REUNION. By Cyril C. Richardson, Th. D. Charles Scribner's Sons: New York. Price, $1.25.

REMEMBERING CHRIST. By Walter Russell Bowie. The Abingdon Press: New York, Cincinnati, Chicago. Price, $1.50.

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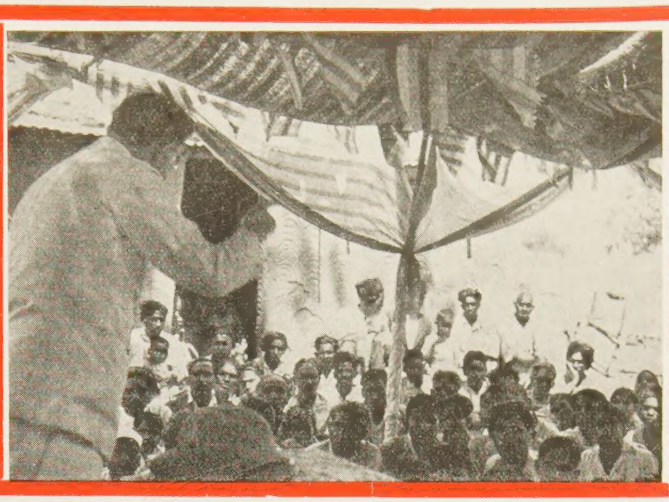

Rev. L. G. Templin preaching to Christian Sweepers under a tent at Kapadvanj, near Nadiad, India

The Cry of the Sweepers

From the Christians among the Sweepers—one of India's most lowly and depressed and degraded Outcaste groups—in the Kapadvanj district of Gujarat Conference, comes this cry to the Methodists of America:

"In all of India and for many, many years heavy injustice has come to our people. On us have been put the vilest tasks. We have been unable to secure employment except that to which our people have been condemned for centuries. As the children of Israel endured slavery in Egypt, so we have been forced to bear an even more humiliating economic and social bondage. Who will deliver us from this suffering? Who will be our Moses? Who will hear our wail?

"Other people in India have some opportunities. They may possess homes and fields, but we have not even a cottage. We are compelled to live separated from others in every village in miserable huts made of branches and leaves. Our unfortunate children are exposed to the rigors of heat and rain without adequate protection. We care for the sanitary cleanliness of other people in the village, but they consider even our shadows to be defiling. We have to carry out of the village all dead animals which other groups refuse to touch.

"For all this unpleasant, but necessary, work we are paid only about one to three dollars per month, so it is necessary for us to beg in the street until nine o'clock for unused food to satisfy our hunger and worn-out garments to clothe our bodies.

"We are grateful to Jesus Christ that about forty years ago a Methodist preacher came to Kapadvanj to preach the Gospel. He associated with us, he proclaimed one God who loves all, he taught us of salvation from sin through Jesus Christ, and opened schools in which we and our children could study. Now more than a hundred of our children have received considerable education and three have become teachers of their own people, while one boy is now in High School. We send our thanks from full hearts to those American friends who have helped make this possible, and send our loving greetings in Christ. We want something better for our children than what we have had to endure. Pray continue to help us."

Board of Foreign Missions of the
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Morgan Memorial Does Its Job

[Letter signed Vernon D. Brown, Boston, published in "The Mail Bag" of *The Boston Herald,* February 9]

The other morning I was standing in front of the Church of All Nations—Morgan Memorial—when a man escorting some girls cracked out about people entering the church.

"They're going in to pray. If they pray hard enough they'll be fed."

From his appearance he was a prosperous business man, and I wondered if he guessed as haphazardly about the way he managed his business. Why don't people take the trouble to investigate—knowledge is the only distinction between a wise man and a fool?

Now, I happen to be one of the 500 to whom the Morgan Memorial gives employment, and even an ant will show resentment if you kick at his ant hill. Such disparaging remarks do far more damage than kicks, so I hope the gentleman in question reads this. Had he investigated he would have discovered that the men entering church had already been fed—breakfast is from 7 to 8. It is a very good breakfast, by the way—coffee, cereal, fruit, and two eggs or their equivalent, all for 20 cents, if you have the price. These men were under no compulsion to attend church. If destitute, they had been given beds and meal tickets the night before, without a single solitary prayer.

If they honestly desire to pray, of course everybody is pleased; Morgan Memorial tries to provide for the whole man, spiritually, mentally, and physically. But fervent prayer does not substitute for honest work. Morgan Memorial is no place for hypocrites. Nor is any institution which offers opportunity for a man to get back on his feet a place to wisecrack about.

If the man is unable to work, that is another story. He is bedded and fed and sent to where he will receive the needed care. If he is crippled, an honest effort will be made to adapt him to a job where he will become self-supporting. I wonder if our wisecracking friend would do as much for a stranger down on his luck!

This man, as well as all others who consider it smart to poke fun at such institutions as Morgan Memorial, should be obliged to take the time to investigate the work being done. Then they might be surprised into praying themselves for forgiveness for the damage their foolish words may have done a worthy cause.

A Hideous Dream

(Continued from page 196)

"When we rushed off today, the enemy planes were right over us and we had first to go in a doorway before we could cross the street. Once they shot the people crossing the street. Some days we've had four alarms with three raids. Only one day has been peaceful for over a week. One day, when we had just come in from the air-shelter, I ran to the window to see how much smoke was going up, when right above I saw two glittering enemy planes. The alarm began again. But I cannot go into details; it would fill pages. Much damage has been done, but we are forbidden to write about it. . . .

"A few times there have been fires not very far from our home. Great pillars of smoke have filled the sky, and our hearts have been sick with anguish for the poor folks who have lost their homes, though there are worse things than that. . . .

"On Christmas Day we spent two and one-half hours in the garage, but got out in time to have our service, which was not the case yesterday. The raids on Christmas Day were terrible. Our son did not come home until 10. He had been out with the other volunteer firemen since 9 in the morning, and except the little he had eaten before going, he only had a cup of coffee. Every time the telephone rang, I thought it was someone to say that he was hurt. One fireman was killed that day. One heavy bomb had gone through a five-story house, dividing it in two. That morning, Christmas, when the alarm came, our daughter was still in bed with a severe cold, and it was so bitterly cold that we did not think the enemy planes would come. We all helped her to dress quickly and in five minutes we were in the hall putting on our coats—but we were too late. A deafening detonation almost knocked us down, then another, and yet another. The house shook and the windows rattled, and it sounded so near that we thought the church had been hit. However, it was two streets down and across the river. After a while we went to the garage, which was in darkness. . . .

"Last week our son was called to military service. I am only one of the many thousands of mothers whose heart is bleeding with anguish and agony. . . .

"From Sweden we have all received gas masks. Our kind friend, Miss A., brought them with her. A big box of lovely warm clothes is also waiting in the harbor to be sent up—a gift from the W. F. M. S. in Sweden. These will be distributed equally among our Finnish and Swedish-speaking members."

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its of Fun

It was after the opera. The expensively ressed woman approached the broad-ıouldered man.

"If I am not mistaken," she said, "I have ıe honor of speaking to the renowned basso, ave I not?"

He felt flattered. "And what can I do for ɔu, madam?" he asked.

"I can't find my car," she answered, leasantly. "Would you be so kind as to call ıt 'Charlie' at the top of your voice?"—*dvance.*

Little Elsie—Mother, is it correct to say ɔu water a horse when you give it a drink?

Mother—Yes, dear, that's right.

Elsie—Well, then, I've just milked the cat. *-Exchange.*

"Henry, is everything shut up for the ight?"

"That depends on you, dear. Everything se is."—*Selected.*

In the dead vast and middle of the night, ttle Ethel woke up and screamed, thus wak-ıg her elder sister Jean, who asked, "What's ıe matter?" "Oh, Jean," said little Ethel, 've dreamed such a horrid dream. I dreamed there was a mouse in our room." "Well, what's the matter, silly?" answered Jean, as she settled herself for a return to slumber. "Go to sleep and dream about a big, strong cat!"—*Methodist Recorder.*

A patriotic M. P., during a heated discussion in the British House of Commons, became very excited and shouted: "The British lion, whether it is roaming the deserts of India or climbing the forests of Canada, will not draw in its horns or retire into its shell." —*Children's Newspaper.*

Susie's mother had moved from one city home to another, and one day while mother was busy unpacking, Susie was left in the back yard to amuse herself. After some little time she ran to mother saying, "Mama, me and the litte girl next door are acquainted." Mother said, "How did you become acquainted, Susie?" "She threw a brick at me and I threw one at her," was Susie's answer. —*Exchange.*

The committee in charge of church supper up in Vermont advertised: "All you can eat for 35 cents." The local paper next week reported that the village cut-up had asked for his money back, said he was still hungry.

The church pillar in charge of the treasury looked the young fellow over and said tartly:

"Young man, remember we only satisfy stomachs here; we don't fill silos."—*Boston Globe.*

Priscilla—I'm sure, James, there are many girls who could make you far happier than I could.

James—I know they could, but they won't. —*Selected.*

Thin Man (in a street car speaking to a fat man)—They really should charge by weight on these cars.

Fat Man—If they did, they couldn't afford to stop for some people.—*Exchange.*

Johnny cried pathetically every time the family passed the pony farm.

"I want a pony," he sobbed.

Daddy tried to explain: "Johnny, we live in the city; we have no place to keep a pony; we have no barn. Isn't there anything else you'd like to have?"

Johnny blubberingly replied: "Yes, I want a barn."—*Boston Globe.*

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Church Register

HERALD CALENDAR

Founders' Day, New England Branch, Woman's Foreign Missionary Society, Tremont Street Church, Boston, March 20

Book Committee of the Methodist Episcopal Church, annual meeting, New York, March 26

General Conference of The Methodist Church, Atlantic City, N. J., April 24

Southeastern Jurisdictional Conference, Asheville, N. C., May 22

South Central Jurisdictional Conference, Oklahoma City, Okla., May 28

CONFERENCES OF BOSTON AREA

New Hampshire, April 3, Colebrook, Bishop G. Bromley Oxnam

Maine, April 10, Auburn, Bishop Oxnam

New England, May 15, Westfield, Bishop Oxnam

Vermont, May 29, Montpelier, Bishop Oxnam

New England Southern, June 5, Trinity Union Church, Providence, R. I., Bishop Oxnam

BOSTON METHODIST PREACHERS' MEETING—Monday, March 4, 10.45 A.M., Wesleyan Hall, 581 Boylston Street. Platform meeting to be addressed by four seniors in Wellesley College, members of the college Christian Association—Louise Pyke, Eleanor Finger, Jane MacMaster, and Esther Williams. Their subject will be "What Youth Expects of the Church."

WARNING—Methodists are warned against harboring or giving aid to a young man of about thirty years, or perhaps more, representing himself to be a member of The Methodist Church. He may seek small loans to tide him over certain business difficulties; he may be taking orders for woolen yarn, including a down deposit. This man, we are informed, has already served terms in jail for obtaining money under false pretenses. He should not be admitted to homes where there are young people.

W. H. M. S.—The regular meeting of the Executive Board of the Woman's Home Missionary Society of the New England Conference will be held Tuesday, March 5, at 10.30 A.M., at 581 Boylston Street, Boston.

MINNIE P. CRAMER, Rec. Sec.

Boston University

"NOT ONLY GREATER THAN ANY OF ITS PARTS
BUT GREATER EVEN THAN THE SUM OF THEM"

Its alumni serve the world

School of Education

The Boston University School of Education is one of the principal sources for trained teachers in this part of the country.

From information available on the careers of some 2,300 students, a survey reveals that more than 2,000 are active in some form of educational work. A glance down the list indicates that ninety-four are teaching in state teachers' colleges; thirty are superintendents of schools in different communities; sixty-two are principals of high schools; fifty-one are principals of junior high schools; thirty-seven are principals of elementary and special schools. By far the majority, more than 1,300, are teaching in junior and senior high schools; some 200 are teaching in elementary schools.

Reliable statistics indicate that Boston University men and women who are teaching in high schools alone reach some 400,000 students each year.

On a score of different fronts in the field of education, Boston University is leading the way. Remedial reading is one of the fields in which important pioneering is being done. Education in all its branches will profit in the future from this experiment. Boston University is among the leaders to point the way.

A new program to bring about a higher degree of accuracy in mathematics is now being conducted in sixty New England cities. Boston University is directing this program.

As a pioneer it is exploring the tremendous latent possibilities in a new method of visual education—teaching through motion pictures in classrooms. The leadership of this significant step comes from the Boston University School of Education.

9.

This is the ninth of a series of eleven statements designed to acquaint the public with the service of Boston University to all branches of human life today.

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